THE Complete Midvvife's PRACTICE ENLARGED,

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Containing a perfect DIRECTORY, or Rules for *Midwives* and *Nurſes*.

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London, Printed for *Robert Hartford* at the *Angel* in *Cornhill*, near the Royal Exchange, 1680.

The expert, and famous madam LOVYS BOURGEOIS Midwyfe to the Queene of France.

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BRITISH MUSEUM
15
71
MAY

THE PREFACE

By Sundry

PRACTITIONERS

in, and about the City of

LONDON.

Chriſtian Reader,

IT is high time, there being already publiſhed many Treatiſes in this kind, for us to diſcharge our Conſciences for the good of the Nation: We have peruſed all that have been in this nature in *Engliſh*, and find them ſtrangely deficient, ſo crowded with unneceſſary Notions, and dangerous Miſtakes, that we thought it fit to

give you warning of them, that for the future, the unfortunate Practiſers may prevent the almoſt guilt of the crying ſin of Murder.

It is admirable to us, that our Country ſhould be ſo much deluded, to build all their practice on ſuch Authors, that have not at all conduced to any conſiderable advantage in this ſo neceſſary and uſeful Art, as the preſerving of Mankind. Alaſs! how many miſerable Volumes have theſe late times brought forth? Not to diſparage any that have deſerved, but in ſo weighty a concernment as this, we muſt ſtand upon our integrity. There hath been a reaſonable intention in the publiſhers of ſome Books, *viz. The Birth of Man*, the moſt Ancient, but very much unfurniſhed; as alſo the Books of *Childbirth*, *The expert Midwife*, the worſt that hath been written in that kind,

in

in French; and it's almoſt a Miracle to us, that Mr. *Culpeper*, a man whom we otherways reſpect, ſhould deſcend ſo low, as to borrow his imperfect Treatiſe from thoſe wretched Volumes, ſome of which are before mentioned; and we muſt deal faithfully with you, that, that ſmall piece of his, intituled, *The Directory for Midwifes*, is the moſt deſperately deficient of them all: except he writ it for neceſſity, he could certainly have never been ſo ſinful to have expoſed it to the light.

Now Chriſtian Reader, to give thee a true information of what we have here done for thy good, we ſhal not only juſtifie from our own experiences, but fully demonſtrate from the Writings of the beſt Practiſers, both of the *French*, *Spaniſh*, and *Italians*, and other Nations; and we muſt clearly confeſs, that we are

highly obliged to the incomparable labours of that moſt Famous Woman of the World, *Madam Loug Bourgeo*, late Midwife to the Queen of *France*: the praiſes that we read of all thoſe that ever heard of her, are not ſo much a flouriſh, as truth; for her reaſons are ſolid experiences, and her witneſſes have been all of the moſt eminent perſons of *France*; and not only of her, but as we have already expreſt, of the moſt excellent known Men and Women of this Art of other Countries: It's upon this account that we break the barriers, and boldly ſtand the brunt of all Cenſures.

The chief occaſion of this Book, is, to make it a great Exemplary, and School, where Medicine married to the Midwife's induſtry, may teach every one the admirable effects of the Divinity of this art of Midwifry.

And

And now knowing, Reader, that the Receipts herein contain'd, which have ever had happy ſucceſſes, are not made publick to the world on any other deſign, than of the aſſiſtance of ſuch perſons, whom either the want of fortune, or opportunity denieth ſuch ſudden helps, neither can we be without bleeding hearts, if we but conſider how many have been loſt by the unskilfulneſs of thoſe that attempted this great Work; nor ſhould we have proſtrated our reputation and private experiences, but to correct the frequent miſtake of moſt *Midwives*, who, reſting too bold upon the common way of delivering women, neglect all the wholeſome and profitable rules of Art, which might concern them in the occult Diſeaſes of Women, as alſo of the Anatomical parts of the Body. Thus having

having discharged our Consciences, we have no more to write, but refer you to the Book it self, desiring a blessing of God on these our faithful endeavours. We are the hearty Well-wishers of your good,

R. C. J. D. M. S.

T. B. W. C. M. *H.*

The

The Contents.

CErtain Inſtructions, grounding upon practical Obſervations, fit to be known by all Midwives, and Child-bearing Women, &c page 1.

A ſecond obſervation of a Woman that had been in Travail nine dayes. p. 5

Of a Woman here in Town that bare her Child eleven Months, and could not be delivered p. 6.

Of the common opinion, that a Woman ſeven months gone, ought to walk very much; & of the accidents that happen thereby. p. 8.

Of a Child which they thought ſick of the Epilepſie, occaſioned by the ſickneſs of the Mother; and of the cauſe. p. 12.

Of a young Woman, who being ſtruck upon the belly by her Husband with his foot, was in great pain, and could not be brought to bed without the help of a Surgeon. p. 13.

Of two Deliveries of one Woman. p. 14

Of a Woman that becauſe ſhe would not be ruled in her lying in, died. p. 16.

Of certain women that bear children and Lye-in before their time; and others at their full time,

time, who grow big, and full of humours; which causeth the death of the Child presently after their Delivery, their children being nourished in their bellies like fish, only with water. p. 18.

The observation of a woman who was thought unable to bear any more children, yet, contrary to expectation, was delivered of one, and the reason thereof. p. 19.

A good observation in the choice of Nurses. p. 20.

Of a woman which I laid two several times, & of the difference of her bearing of two Children proceeding fgom several causes. p. 22.

Instruction of a famous and dying Midwife to her Daughter, touching the practice of this Art. p. 23.

OF the Genitals or Vessels dedicated to Generation in men or women. C.p.33.

Of the Vessels of preparation. ch. 1. p. ibid.

Of the Parastatæ or Vessels where the blood is first changed, c. 2. p. 35.

The use of the preparing Vessels. c. 3. p. ib.

Of the Testicles in general. c. 4. p. 36.

Of the Tunicles of the Stones. c. 5. p. 39.

Of the suspensory Muscles. c. 6. p. 41.

Of the substance and temper of the stones. c. 7. p. ib.

Of the actions of the Testicles. c. 8. p. 41

Of

Of the Utility of the Teſticles, and their parts. c. 9. p. 42
Of the veſſels that caſteth forth the Seed. c. 10. p. 43
Of the Seminary Bladders. c. 11. p. 45
Of the Kernelly Proſtatæ, *or foreſtanders.* c. 12. p. 46
Of the ſtructure of the Yard. c. 13. p. 47
Of the ſeveral parts, conſtituting the Yard. c. 14. p. 49
Of the action of the Yard. c. 15. p. 53
Of the uſe of the Yard in general. c. 16. p. ib.
Of the uſe of the parts conſtituting the Yard. Sect. 2. c. 17. p. 54
Of the Genitals of women. c. 1. p. 56
Of thoſe parts called Nmphæ, *and the* Clytoris. c. 2. ib.
Of the fleſhy knobs, and the greater neck of the Womb. c. 4. p. 57
Of the Hymen. c. 5. p. 58
Of the Veſſels that run through the neck of the Womb. c. 6. p. 59
Of the fabrick of the Womb. c. 7. p. 60
Of the preparing Veſſels in Women. p. 63
Of the ſtones in Women. p. 64
Of the deferent, or ejaculatory veſſels. c. 8. p. 66
Of the actions and uſes of the Genital parts in Women. c. 9. p. ib.
Of the action of the Clytoris. c. 10. p. 67
Of the action and uſe of the neck of the Womb.

Womb. c. 11. p. ibid.
Of the uſes of the veſſels running through the neck of the Womb. c. 12. p 68
Of the actions of the Womb. c. 13. p. ib.
Of the Utility of the Womb. c. 14. p. 69
Of the Utility of the preparing Veſſels in Women. c. 15. p. 70
Of the Utility of the ſtones. c. 16. p. ib
Of the ſigns of Conception. c. 1. p. 71

Sect. 3.

Whether ſhe hath conceived a Male. c. 2. p. 73
Whether a Female. c. 3. p. 74
Of the Conception of Twins. c. 4. p. 76
Of falſe Conception. c. 5. p. 75
How Women with Child ought to govern themſelves. c. 6. p. 80. &c.
How women ought to govern themſelves, in the time of their going with Child. c. 7. p 83. &c.

Sect. 4.

Of the mixture of the Seed of both Sexes, as alſo of its ſubſtance and form. c. 1. p. 86
Of the three Tunicles which the birth is wrapt in, in the Womb. c. 2. p. 88.
Of the true generation of the parts, and the increaſe of them, according to the ſeveral dayes and ſeaſons, c. 3. p. 89
Of the nouriſhment of the Birth in the womb. c. 4. p. 92
Of the condition of the Infant in the Womb, in the 6, 7, and 8 month. c. 5. p. 94

Sect. 5.

Sect. 5.

Of the ſituation of the Child in the womb. 94
Of Midwives. Sect. 6. c. 1. p. 99
What ought to be obſerved when ſhe is near the time of her lying down. c. 2. p. 100
How to expel the Collick from women in child-bed. c. 3. p. 102
How the Midwife may know when the pains of Travel do ſeize on a Woman. c. 4. p. 103
Of the falling down of the waters, a good while before the woman Travels. c. 5. p. 104
What the Midwife ought to do in time of Travel. c. 6. p. 105
How to draw forth the Secondines. c. 7. p. 106
What may be given to a woman in Travel. c. 8. p. 107
How to put the Womb again into its place. c. 9. p. 108
Againſt the extream loſs of blood, which happens to women, immediately after their delivery. c. 10. p. 108
What is to be done to a woman preſently after her Delivery. c. 11. p. 109
Of Women that have a great deal of blood, and purge not, neither in their Travel nor after. c. 12. p. 111
Of thoſe who have but a little blood. c. 13. p. 113
What is to be done to the Infant. c. 14. p. 113
How to govern women in child bed. c. 15. p. 114
Of the bathings that a woman is to uſe for the firſt eight dayes of her Lying-in. c. 16. p. 115

How a Woman ought to govern her ſelf, in caſe a woman be to be delivered of two children. c. 17. p. 116
Of the danger that a Woman hath, to purge her ſelf for the firſt days of her Lying-in. c. 18. p. 117
Of the ſecond waſhing for women. c. 19. p. 118
What is to be done to Infants as ſoon as they are born. c. 20. ibid.
Of the laſt waſhing for Women. c. 21 p. 120
Of an Aſtringent for women, when they ſhall have occaſion. c. 22, *ib.*
To make Cere-cloaths *for Women.* c. 23. 121
To cleanſe a woman before ſhe riſes. c. 24. p. 116
How a woman lying in of her firſt Child, may avoid the gripings of her belly. c. 25. ib.
The Queen of France, *her Receipt.* p. 123
Certain precepts hindering the delay and difficulty of bringing forth. c. 26. ib.
How the Secondines are to be haſtned out. c. 27. 126.
Pills for that purpoſe. p. 129.
Of caſes of extremity; and firſt, what is to be done to a woman, who in her Travel is accompanied with a flux of blood, and with convulſions. c. 28. *ibid.*
Of ordering the Woman after ſhe is delivered c. 29. p. 144
What is to be done to the Breaſt, Belly, and lower parts of the woman in Child-bed. p. 147

An

An Oyntment. *ibid.*
An Oyntment to keep the Milk from clotting. p. 148
A Fomentation much commended. p. ibid
Of the choice of a good Nurſe. p. 150
What is to be done in the extream parts of the Child. p. 151
What is to be done to ſuch Children as are troubled with Flegm. ibid.
What is to be done to Children that have their Cods full of wind. p. 152
How to take away the Canker out of the Infants mouth. ibid.
What is to be done to Children whoſe Inteſtines are fallen. p. 153
To make an oyntment to ſtrengthen the thighs and legs of a Child, and to make him go. p. 154
Of the relaxations of the Matrix, and the cauſe. ibid.
Of a Diſeaſe that happens by reaſon of the fall of the Matrix. p. 156
To remedy the fall of the Fundament in Infants. p. 157
Of the Diſeaſes Women: and firſt of the inflammation of the Breaſt. ibid.
Of Windy Tumors in the breaſts. p. 162
Of the watry Tumor in the Breaſt. p. 164
Of the Kernell in the Breaſt. p. 167
Of the Scirrhus of the Breaſt. p. 169

Of the Canker in the Breaſts. p. 172
Of the greatneſs of the Breaſts. p. 175
Of the defect, abundance, and coagulation of the Milk. p. 176
Of the Diſeaſes of the neck of the Womb; and firſt of the Diſeaſe called Tentigo. p. 177
Of the narrowneſs of the neck of the Womb. p. 178
Of Wheals, Condyloma's of the Womb, and of Hemorrhoids. p. 179
Of the Ulcers of the neck of the Womb. p. 182
Of the Womb being out of temper. p. 284
Of the narrowneſs of the Veſſels of the womb. p. 187
Of the puffing up of the Womb. p. 188
Of the inflammation of the Womb. p. 190
Of the Scirrhus of the Womb. p. 193
Of the Dropſie of the Womb. p. 194
Of the falling of the Womb. p. 196
Of the aſcent of the Matrix, as alſo of the Wounds and Ulcers of the ſame. p. 198
Of the pain of the Womb. p. 200
Of the ſuppreſſion of the Flowers. p. 201
Of the dropping of the flowers, and the difficulty of their coming down. p. 206
Of the diſcolouring of the Flowers. p. 208
Of the inordinate flux of the flowers. p. 209
Of the over-abundance of the Courſes. p. 210

Of

Of the Whites and Gonorrhea in Women. p. 213
Of the Green-Sickneſs. p. 214
Of the Suffocation of the Matrix. p. 216
Of Barrenneſs. p. 219
Of bringing up of Children, and their diſeaſes. p. 223
Of the Diſeaſes of the Head. p. ibid
Bigneſs and ſwelling of the Head in little Children. p. 225
Of the Diſeaſes of the Eyes, Ears, and Noſes in Children. p. 227
Of certain Ulcers in Childrens mouths. p. ib.
Of certain other Tumours called Paroulis, *and* Eſpoulis. p, 228
Of the two ſtrings under the tongue of the Child. p. 229
Of the Coughing of Children. ibid
Of breeding Teeth. p. 230
Of the Inflammation of the Navel-ſtring in Infants. p. 231
Of the Worms. *ibid.*
Of the Convulſion in Infants. p. 232
Of the ſwelling of the Hypocondria in Infants. p. 233
Of Coſtiveneſs in Children. ibid.
Of looſeneſs in Children. p. 234
Of Burſtneſs in Children. ibid.
Of the inflammation of the Navel. p. 235
Of the jutting forth of the Navel. p. 236

Of the Stone in the Bladder. ibid.
Of the not holding of the Urine. p. 237
Of the Intertrigo. ibid
Of Leanneſs. ibid
Of the difficulty that Children have to make water. p. 238
Of the Inflammation of the Almonds of the ears. p. 239
Of Vomiting. ibid
Of the Hicquet. p. 240
Of the pain of the Belly in Children. ibid
Of the Small Pox in Children. ibid

The

The Contents of the *Supply.*

1. *OF the generative Seed, its beginning, and particularly of the four concoctions.* p. 243
2. *The Generation of Man, compared with the production of Plants.* p. 246
3. *by what means Parents may get wiſe children.* p. 249
4. *the ſigns of the ſeveral degrees of hot and dry in a Man.* p. 254
5. *What Women ought to marry with what Men, that they may have Children.* ibid
6. *How Males are gotten, and not Females; and contrary.* p. 256
7. *How to preſerve Childrens wit, when formed.* p. 260
8. *Further Conſiderations of the gradual progreſs of the births formation in the womb.* p. 267
9. *The Notes of Virginity, whether violable, but by man.* p. 270
10. *Whether there may be a mutation of Sexes: and of Hermaphrodites.* p. 273, &c,

The

The Contents of

Sir THEODORE MAYERN'S rare Secrets in

MIDWIFRY.

TO know the time of Delivery; whereby the woman may know the better how to prepare her self. Pag. 281

Signs which precede Delivery. p. 282

To cause the woman to contain the Birth. p. 283.

An Emplaister to hinder the monthly flux in women with Child. p. ibid

An Emplaister for a woman that is fearful of containing the Birth. p. 284

Preparatory Oyntments to be used before the time of Delivery. p. ibid

In case of Vomiting. p. 285, 286.

Regulation of Diet. p. 287

Other Advertisements relating to the several Accidents which may happen. p. 288, 289.

To accelerate and hasten the Labour before the time of Child-bearing. p. 293, 294, &c.

An

An Oyntment for the Midwife's hands. p.299
After Delivery. p. ib.
If the pains ceaſe not, &c. p. 300
To ſtrengthen the Womb. p. ib
To ſtrengthen the Womb without the help of Swathebands. p. 301
A fomentation to provoke the after-birth. p. ib.
Another for the ſame. p. ib.
A Peſſary for the ſame. p. 302
Two other Peſſaries for the ſame. p. ib.
To expell the Child, and after-Birth, in time of great neceſſity. p. ib.
Another to exell the after-birth. p. 303
To expell the Birth, whether alive, or dead. p. ib.
Againſt paines of the heart. p. 304
To dry up the Milk. p. ib.
Another for the ſame. p. ibid
A Fomentation for the ſame. p. ib.
Another. p. 305
An Oyntment againſt the curdling of the milk in the breaſt. d.306
To curdle the milk. p. 307
Againſt Fiſſures in the Breaſts. p. ib.
Another for the ſame. p. ib.
Pain in the Breaſts after Delivery. p. ib.
An Opiate to be given to Children newly born. p.308.
Againſt Barrenneſs. p. ibid.
Another for the ſame. p. 309,310

To

To increaſe Luſt, and help Conception. p.312
An Opiate for the ſame. p. ibid.
Another for the ſame. p. 313
An Application to be made upon the Privities preſently after Delivery. p. ibid.
The next day foment theſe parts with this Fomentation. p. 314
A Bath in Summer. p. 315
The third Bath. p. 316
After ſhe hath bathed, let her foment for one or two dayes the lower parts of her belly. p. 317
A fomentation for the Womb the ſecond day after the Bath. p. ibid.
To cauſe the ſwelling of the Belly to fall. p. 318
Pain after Delivery. p. ib.
Againſt the ſwelling of the Belly, after Delivery. p. 319
Againſt wrinkles of the skin after Childbearing. p. 320
An oyntment to be uſed before a woman lyes down. p. ibid.
Another for the ſame. p. ib.
A Pomatum for the ſame. p. 321
An Oyntment for the ſame. p. ib.
Another for the ſame. p. ibid.

MAY
71

p: 1.

The natural forme of a child lying in ye womb.

G.F. fe

THE COMPLETE MIDWIFE HER Practice Enlarged.

The ſerious and moſt choice Secrets of Madam Louyſe Bourgioes, *Midwife to the Queen of* France; *which ſhe left to her Daughter as a Guide for her: And alſo for the Practice of all diſcreet Midwives, to prevent all dangerous Miſtakes in a work of ſo high Concernment; neceſſary to be known by all Child-bearing Women, and others.*

IN the year 1630. a young Lady whom I was wont to bring to bed, paſſing by my houſe, came in to me, and told me, that ſhe was four moneths gone, and that ſhe perceived the Infant to ſtir; about a moneth after, ſhe came to ſee me, and told me, that ſhe was in much pain, for that ſhe had not perceived the Infant to ſtir in two days; and that therefore ſhe believed that it was dead, by reaſon of a certain very great Fright which ſhe had had; for at the time that ſhe was frighted, ſhe perceived the Child to move, but after that never; and her belly began by little and little to wax leſs; and about three weeks after ſhe had that reflux of milk that women uſe to have that lie in; when this was gone, ſhe had no grievance: yet ſeeing her often, and knowing her to be big with Child, ſhe asked me my advice, to know what ſhe ſhould do. whereupon I asked her, if any

ill vapours roſe up into her mouth? ſhe told me, no. If ſhe had not loſt her appetite? ſhe anſwered, that ſhe never had a better in her life; her heart was light, her body in good temper, ſo that there was nothing that troubled her but an apprehenſion ſhe had, that the Child was dead: whereupon I made her try all means to make the Infant ſtir; but ſhe notwithſtanding felt nothing, only ſhe perceived that ſomething did heave a little upon the operation of the Remedies, which was nothing but the Matrix; which being now diſtempered and grown cold, did as it were anſwer the hot Remedies, teſtifying thereby ſome good which it received thereby. I adviſed her to be patient, and to wait Nature's leiſure, which is provident enough of it ſelf; telling her that I had ſeen an Infant which had lain a long time in the womb without budging, which for all that was not dead, although you could not perceive in the woman any thing, but the ſigns of a dead Child. I had oftentimes brought the Lady to bed, and ſhe ſtill had very good Deliveries, and very ſound Children, of a good colour, ſo that I, believing her to be of a ſound conſtitution, thought, that, if the Infant were dead, Nature, which was very ſtrong in her, would expel it in time convenient, and that ſhe ſhould not be forced, not having given any teſtimony of defect; reſolving alſo, when her Reckoning was out, if then Nature ſhewed it ſelf weak, that we would conſult her Friends and Phyſitians. Many of her Friends told me, that they donbted

ed that ſhe was deceived in thinking her ſelf to be with Child; to which I anſwered, that they might be confident that it was ſo. In brief, ſhe was brought to bed, ſixteen weeks after the fright which ſhe had. Now here ariſeth a great doubt, whether the Child died at the hour of her being ſcared, by reaſon that it did not move, in all that time? A reaſon that the Child was not dead, may be, becauſe that the Gentlewoman had not her milk till within three weeks after; and yet I cannot but think that it died at the ſame time: for certainly, by that fright the vital ſpirits were raviſhed from it, and the blood of the Arteries retired to the heart of the Mother, not being diſtributed to the Infant, but at the good pleaſure of Nature; the courſe of which being ſtopped, it retired to its firſt ſource, through which the Child ſuffering a ſuffocation, gave a violent motion; and now, after the fright, was come to her ſelf, and that Nature would have returned to finiſh her work, ſhe was not deceived, becauſe the vital faculties of the Infant were extinct; and, notwithſtanding all this, the Mother not ceaſing to retain the menſtrual blood as ſhe was accuſtomed; that finding it ſelf ſtopped, and ſtill increaſing without that uſe made of it that was wont, it made a reflux to the Breaſts, which flowed down again in five or ſix days: for the Infant coming to decreaſe in the womb, now way was made for them, which came not down for all that, but in the Delivery and after; which was in this manner: At the end of

the ſixteenth week after the fright, ſhe had pains in the night; ſhe thinking to endure them well enough till morning, in the morning cauſed me to be ſent for. I came to her, finding with her a Phyſitian, and ſundry others of her acquaintants. The Phyſitian that exſpected me had ordered her a Clyſter to give her, if I thought it to the purpoſe; I found her pale, cold, and yet in a ſweat, with ſo little pulſe, that I eſteemed her dead; I touched her, and found ſhe had been in Travail, which had been too long neglected; I called preſently for a plain ſilver diſh, into which I ſqueez'd the juice of half a Citron, and ſet it upon a Chafing-diſh of coals; being warmed, I cauſed her to take it; this reſtored Nature a little, and ſtirred up her pains, and then I aſſiſted her; notwithſtanding ſome of the waters ran down: after her firſt throw, the legs and thighs of the child came forth: now finding the Infant to be dead, and ſeeing that ſhe was troubled with no more throws, I was afraid of drawing it forth, for fear it might be rotten: I did give her a Clyſter without moving her, the force of which bringing the Child away, ſhe was delivered of a dead Infant, all over of a leaden colour, without any ill vapour; the Secundine ſound and fair as you ſhall ſee, her purgations as clear as could be, and ſhe had as good and as happy a Lying in, as any woman in the World; all which time ſhe had not the appearance of any Milk at all. Hence we may admire the effects of Nature which are wonderful! But in ſuch caſes

Women

Women muſt be ſure in due time and place; for if a Woman do reſiſt her pains, and doth not put her ſelf in a right poſture, ſhe runs a great hazard of her life.

A ſecond Obſervation of a Woman that had been in Travail nine dayes.

BEing called to the Labour of a Woman that had been in Travail nine or ten daies, of whom there was little hope; I went, and there found the Woman almoſt dead: her eyes open and fixed, her noſe ſhrunk in, her breath ſmelling like a charnel-houſe; and ſhe took nothing down into her ſtomack, that ſhe did not inſtantly vomit up again; She had drunk up above two pints of water in an hour: And by her bed, there was a whole ſea of thoſe things that ſhe had vomited up. They gave her cold water, and the yolk of an Egg ſometimes, though it came up againe at the ſame inſtant. She felt no pain of the Infant, but finding her Womb was open, and her waters beginning to come down: I found that ſhe had been in Travail; only Nature was oppreſſed, and had not had any good aſſiſtance, ſo that the Infant was retired back again, which ſtifled the Mother, and provoked her vomiting. Upon which, I gave my advice and though I thought my ſelf come a little too late: yet I reſolved to do what lay in the power of my Art; And therefore I reſolved to give her a good ſtrong Clyſter to awaken Nature, and to bring the Infant lower,

which did according to our hopes; afterwards to drink a ſmall quantity of Rhubarb-water which ſtayed with her; a little after, I gave her the Yolk of an Egg, which ſtayed with her alſo, cauſing her to drink nothing but Rhubarb-water; and at every hour's end, I gave her the Yolk of an Egg, which did alſo ſtay with her; by this time, Nature began to ſtrengthen it ſelf, and the pains of the Infant came again; and in leſs than two hours, after the Clyſter and other nouriſhment given, when I ſaw her pretty well, and that nature ſtrove to expel the Infant, I gave her half a dram of Confection of *Alkermes* in a little Wine; and a little while after I cauſed her to take another Clyſter, into which I put a little *Diera*, and a little *Benedictus*, which finiſhed the work; for ſhe was then delivered of a very luſty Child, which lived about two days: I came thither about noon, and ſhe was brought to bed before nine at night. I wrote this thus particularly, to let you know that oft-times for want of knowing where the miſchief lies, the Remedies are miſapplied; and indeed a woman Travailling in the ninth month ought chiefly to be ſuccoured with Clyſters.

Of a Woman here in Town that bare her Child eleven months, and could not be Delivered.

BEing called to a Woman in this Town that thought her ſelf three months and a half gone, which is one of the Terms of time, wherein commonly the Moles and Falſe-births are delivered; having then ſome loſs of blood

and

and pain, I was ſent for, and judged it to have been ſome imperfect Conception; and therefore I uſed all the means that art impoſeth, to aſſiſt her; yet could ſhe not expell it, for all theſe long pains: whereupon finding ſome ſtrange apprehenſions in her, I wondered; for, in all the time of my practice, I never knew ſuch a thing as that dangerous, in my life. But I afterwards found this apprehenſion to come from a certain accident that had happened to a Siſter of hers, who being with child, carried it very well to the end of the ninth month; at the end of which ſhe began to be in pain, as if ſhe would have cried out: the pains were great and long, which they were not at all aſtoniſhed at, by reaſon that it was her firſt Child; yet were not theſe pains accompanied with any ſigns of Labour, as, the opening the exterior orifice of the Womb: and they continued thus for the ſpace of two days and two nights. Many Medicines were uſed to facilitate the birth, but to no purpoſe; and now ſhe felt not the Child ſtir any more. And now it was concluded, that ſhe had miſtaken her time; and now being at reſt for four or five days, and growing weary of the City, ſhe went into the Country, and being returned without taking notice that ſhe had received any harm, ſhe was taken with the ſame pains as before, which continued a day and a night, and then ceaſed as before. This was adjudged to be certain pains of the Colick: after this, ſhe endured one moneth longer in her former eſtate,

which was now the eleventh month compleat; at the end of which ſhe felt ſome little pain like throws, which preſently affected her heart; upon which ſhe was laid upon her bed, and they brought her Wine; but at the very inſtant ſhe died, without having any time to call for aſſiſtance: ſeeing her dead, they perceived upon the right ſide of her belly, a very black mark about the breadth of a Dollar; being opened, they found the child all putrified. Hence we muſt obſerve, that in Women that are big with child, who have frequent pain, and nothing coming forth, the Matrix that ſhould open, rather ſhutting it ſelf cloſer, whether it be at the time or no, you muſt make for them clyſters that expel wind, which are to be reiterated as occaſion requires; which Rule, if it had been obſerved in this Woman; ſhe, nor the fruit of her Womb, had not periſhed in that manner.

Of the common opinion, that a Woman ſeven moneths gone, ought to walk very much; and of the Accidents that happen thereby.

IT is a common error among Midwives, which is not to be paſſed by, that a Woman with child, when ſhe hath gone ſeven Moneths of her time, is to walk much: upon a conceit that exerciſe is very proper for her; for that, they ſay, doth looſen the child from the reins, and facilitates the birth. I confeſs, as to facilitating of the birth, it may ſomething avail; only

only I muſt adde this alſo, that it is better to draw away the Child than to break it; and moreover, it is better to be ſomething longer in Travail, then to incurre two, or three evils, which ordinarily happen; the firſt is, that the Child in the end of the ſeventh month, doth make certain endeavours to free it ſelf from the belly of the Mother; and without doubt his firſt endeavour is to turn himſelf in the belly of the Mother; for the Infant turns himſelf a good while before the time of Labour; and therefore, I ſay, Exerciſe is very dangerous: The firſt reaſon is, becauſe by puſhing downward the belly is dilated, and eſpecially in ſuch as carry their Children low; and beſides, oft-times the Head drags down all the body of the Womb, and looſens the ligaments in ſuch a ſort, that after Delivery it can hardly be put into its place again. Beſides, the Children having their heads between the bones of the Mother, by much walking of the Mother, they come to be bruiſed, ſo that the Infants do many times dye, and no man is able to give a cauſe why; for the branches of veins which are for the nouriſhment of the brain open in an inſtant, letting out the blood which is contained in them; and when the corruption is ingendred, there follows immediately Feavers, and corruption of the Infant: At other times, Women coming to ſit upon a hard ſeat, do bruiſe the head of the Infant, which cauſes like accidents; and in all theſe accidents, none but the Midwife is to blame,

blame, unleſs the belly it ſelf be ſpoyled. This, they ſay, is the fault of the Nurſe, who did not apply remedies fit to reſtore the fault. I muſt confeſs that remedies do much avail to the recovery of the aforeſaid malady, and do much avail to the healing of that diſeaſe, and marring of the belly; but, to reſtore it to ſuch an eſtate as it was in before, I ſay it is a thing impoſſible for Medicines to perform: for the skin which is once ſeparated, cannot be cloſed again without a skar. I would now not only blame thoſe that aſſiſt them, but, by putting the actions of people before them, ſhew them where lies the fault, and what reaſon I have ſo to do: I muſt confeſs that falſe accuſations have made the moſt able Midwives timorous; for they lye liable to ſo many cauſes of detraction, that all that are either but indifferent good, or elſe not good, are all accuſed alike, if any thing fall out amiſs with the Patient, as if they were the abſolute cauſes of the evil, or that it lay abſolutely in their power to hinder it. It happens alſo many times, that a Midwife worthy of that name, doth deliver a woman from death, and yet in the place of much praiſe ſhe incurs many times much blame; ſo that they are oftentimes conſtrained (to avoid the ſcandal) to advertiſe them of their ill procedures, and to give place to thoſe that know not how to do things with that ſweetneſs and judgment. The fault is no where but in the ignorance, ſcandal, and ingratitude of Women toward thoſe of this Cal-

Calling. Beſides, there are a company of young Women that becauſe they have had one Child, do give themſelves a great deal of liberty to talk of theſe things. Cries one, I like not theſe Midwives that handle me; I will change mine, cries another, for that trick alſo: ſo that many out of a kind of fear have a greater deſire and will to be complacent than to do well; and ſo ſitting with their hands before them, entertain their Patients with diſcourſe; who for all that feeling their pains, are conſtrained to thruſt forward, upon which the head of the Infant coming firſt, for the moſt part the womb ſerves for a *Head-band*, which comes forth before it: whereas, might the Midwife be permitted to touch the Patient, they might put back the Womb, and prevent many accidents that happen in Lyings-in, which happens ſometimes to be a total relaxation of the *Matrix*; of which when the Women complain to their complacent and flattering Midwives, they reply; Why, Miſtreſs, you know I did not touch you; aud beſides, I am not in fault if yon have been touched: This is the fruit of their reproaches. You will ſay, There are abundance of Countrey women that the Midwife never touch at all, and they do not know ſcarcely, whether a Woman lye in, or no, unleſs they ſee the Infant appear. But they are not free from the diſeaſe whereof I ſpeak; for I have ſeen ſo great a company of them, that I have been affraid to behold them. This comes, ſay the Midwives, becauſe they touched them

them not, and that it is occaſioned, either becauſe the Infant is too big, or they ſay, it is a burſtneſs, or the coming down of the great gut; the moſt ſubtile put up a clew of Thred, the ohers a Ball of wax, which eaſeth a little while, but comes out again every hour.

Of a Child which they thought ſick of the Epilepſie, occaſioned by the ſickneſs of the Mother, and of the cauſe.

ONe day there came to me a Gentle-woman, to deſire me, that I would give her ſomething for her daughter that was ſick of the Mother: when her Mother related what ſhe ailed, I deſired to ſee her. I ſaw her, and ſhe had in one hour two ſeveral fits, which was an affrightment, attended with very much yawning, after which ſhe remained in a very great weakneſs; all which time the mouth of the Child was drawn more to one ſide, than the other; the eyes when ſhe was out of the fit were open, and fixed in one place; I inquired of the Mother, at what age her daughter came to be firſt troubled with it; who anſwered, that ſhe had been in this Town ſomething more than a year; and that, before that time ſhe was never troubled with any ſuch thing: I gave her the beſt councel that I could; and firſt of all I bid her to carry her again, to the place where ſhe was firſt nurſed: uſing ſome few remedies that were convenient; which proſpered ſo well, that, after ſhe came thither, ſhe had but

but one fit, though ſhe had them ſo frequently before. Of this no other cauſe can be given, but that the place where ſhe lived for that year being thicker then that where ſhe was nurſed, cauſed in her a ſtirring of the humours, with which the mother was continually afflicted, ſhe being diſpoſed naturally to that kind of diſeaſe.

Of a young Woman, who being ſtruck upon the belly by her Husband with his foot, was in great pain, and could not be brought to bed without the help of a Chirurgeon.

I Will here relate a thing which I have ſeen in a young Woman; that, if the like accident ſhould happen, the ſame Remedies may be applied. There came a Woman to me, to declare to me a diſeaſe with which ſhe was troubled, deſiring me to do my utmoſt; for that hitherto, ſhe could not lye in without the help of a Chirurgeon, who had already killed two of her Children. I, knowing what an ill Husband ſhe had, and that he had given her a blow upon the belly with his foot, and had broken the *Peritonæum*; which was the reaſon, that part of her guts hung down upon the ſhare-bone like the bag of a Bag-pipe; to which place, being big, the Womb jutted out, ſo that when the time came, the Infant had not liberty to turn it ſelf; ſo that the Midwife ſeeing ſhe could not have the Child without looſing the Woman, was feign to make uſe of the Chirurgeon.

on. I conſidered her diſeaſe, and ordered her to carry a ſwatheband, ſuch a one as Women with Child carry to ſupport their bellies, only made a little more hollow; and I cauſed her to wear it as they that are burſt do wear half-flops, lying ſmooth with cuſhionets within, and never to riſe without this, whether big, or no; which ſhe did, and ſtill does, and bears as fine Children, and lyes in as well, as any other Woman.

Of two Deliveries of one Woman.

THere was a Woman, who being come to a ſufficient age, became big: ſhe cauſeth two of the beſt Midwives of the Countrey to aſſiſt her in her Lying in; the hour being come, they did as Art commanded them, which was, The Child coming well into the world; to keep her in a good ſituation, to cauſe her to eat things which were only for the purpoſe, to keep her moderately warm, and then to bring her pains to a good iſſue. I excuſed the paſſion and impatience of friends, but I would not do any thing againſt my duty for complacency; a fault that is ſoon committed, but not ſo eaſily repented of; This Woman was pretty long, as moſt Women are of their firſt Children; in which time her husband altogether impatient, and ſeeing her to doubt the report of the Midwives, Therefore, ſaid he, here is a Chirurgeon hard by, who may be ſent for to reſolve the doubt of the Midwives; he

he ſent for him juſt about the hour that the Woman was to be brought to bed: The Chirurgeon when he came, ſaw that the child was ready to come forth. The Midwives who had given way to the Chirurgeon, thinking to take their place again as ſoon as he had touched her, to make his report, were deceived; for he ſeeing the buſineſs ready to be done, told her Husband that it was neceſſary for him to operate, but that he would proceed with ſo much induſtry, that he would not onely bring forth a ſound and a luſty child, but moreover that he would render his wife alſo in a ſafe condition. The Midwives when they would have ſpoken, were put to ſilence. The Gentlewoman was preſently delivered, and he ſtayed but a little while to receive his reward: Thus the Midwives that had attended long, and all the while of the Travail, were deſpiſed, and put off; and the Chirurgeon extolled and praiſed, and well rewarded, with ſeveral moſt obliging and courteous invitations. About a year after, he was entertained upon the former ſcore like a Prince; the hour of her Labour came again; and the Gentleman was gone to viſit ſome of his friends, having ſuch a confidence in the Chirurgeon, that he ſet his mind at reſt for any danger. The Labour of this child was not like the Labour of the other child; for it came with the feet foremoſt; and when the whole body was come forth, the head could not be got forth. He had brought with him no inſtruments, thinking that this

Delivery

Delivery would have been like the other; but ſeeing himſelf at a ſtand, he ſent to a Chirurgeon not far off for an Inſtrument : in the mean time, he ſent into the kitchen for a Ladle, with the hook at the end thereof, to draw forth the child. He drew it ſo well, that he drew away the life of the child : and without ſeeking any further for any body to ſaddle his horſe, or bidding any body farewell, he fled his wayes. This may be an inſtruction to thoſe that are ſo ready to entertain Mountebanks, and Empericks; than whom, there are no men more prodigal of the life of another for money.

Of a Woman, that becauſe ſhe would not be ruled in her Lying in, died.

I Was one day called to the Labour of a woman, which had good Deliveries of her Sonnes, and Daughters, at their due time, although her Deliveries of Boyes were alwayes more difficult than thoſe of her Daughters; being come to her, I found her walking in the Chamber with her leggs bare, in a ſeaſon that was not over-hot. I cauſed her to be put into her bed to warm her again, but ſhe would by no means endure it; although I prayed her, ſhe was angry with me, and told me, This was not the rule, to be conſtrained. The Miſtreſs and the Nurſe combined againſt me; the night approached; the waters being come down, I feared the ill ſucceſs of this buſineſs, that her

her diſeaſe would be irrecoverable by reaſon of her ſelf-will'dneſs. I deſired her husband to uſe his endeavour, but he could do no more with her than I: about midnight, I prayed her to go to bed again, and to warm her ſelf, and unleſs ſhe would do ſo, I could do nothing. She told me, I underſtood nothing in reſpect of a certain Surgeon, who, when ſhe had ſuch a kind of Labour before, only toucht her with his finger, and delivered her; and that ſhe would have him. I mas content, and ſo ſhe ſent for him. He came very confidently, but his work was not at ſo eaſie a paſs as formerly: he put a good large Table-Napkin before him, truſſing it up to his elbows, ſaying he was as able to deliver her as before. She would no more ſee me after his arrival: the Surgeon to whom I repreſented (after his arrival) all that I had underſtood and ſeen, and the fear which I had of her, told me that all would be well. At day break, a neighbour of mine calling me away, I deſired her Husband to let me go; but he was unwilling, unleſs I would promiſe to come again, which I did; and as ſoon as the door was open, one of the ſervants told me, another Midwife was ſent for. Her Husband deſired me again, that ſince the Chyrurgeon failed of his skill, I would uſe my skill; but it was too late, for the Chyrurgeon left them, and the Woman died. See here how ill a thing it is to be opinionated, for I could eaſily have delivered her, if ſhe would have been ruled by me.

Of certain Women that bear Children, and lie in before their time: And others, at their full time, who grow big, and full of humours, which cauſeth the death of the Child, preſently after their Delivery; their Children being nouriſhed in their bellies, like fiſh only with water.

I Knew a Gentle-woman who had Laid-in three times, but yet none of her Children lived: I deſired her to take a Phyſician that might give advice both to her and me, and to ordain her ſome remedies, and a government of diet to keep her from ſuffering the like accidents for time to come. We choſe a Phyſician, who preſcribed certain Tablets or Trochiſques, to take from the time ſhe began to grow big, until the time of her Delivery, twice a week; as alſo to take the water of *Indian Bul-ruſh*, and of *Sarſaparilla*, to mix in her drink, or broth, as often as ſhe would; having a due regard to the heat of her blood: ſhe obſerved every tittle of his directions, which made her to bear a Son, alive, ſound, and healthful. She continued theſe Remedies four year together, but the next time ſhe grew big with child, ſhe thought that Nature of it ſelf would be ſufficient: I counſelled her to the contrary, but ſhe hearkned not; ſo that when her Time came, ſhe was brought to bed of a dead Child. I ſhall give you the Receit of the Tablets, and of the Water, for the benefit of Women that are ſubject to an ill Delivery by reaſon of the great quantity of water, which hindreth the child from turning in the Womb: the Water is made in this manner. ℞.

℞. Two pints, or two pints and a half, of water; put therein half an ounce of the root of Indian *Bul-ruſh*, and an ounce of *Sarſaparilla*; put this in the drink, and let it infuſe one night; mix it with the drink, or elſe drink it pure.

The Tablets are made after this faſhion.

℞. Mace, Saunders, Rhubarb, Pearl, and Coral, *Sene*, of each 25 grains, with one ounce and half of Sugar; let every Tablet weigh ſix drams.

The obſervation of a Woman, who was thought unable to bear any more Children, yet, contrary to expectation, was delivered of one; And the reaſon thereof.

THere are certain Women who have the neck of the Womb long and hardned, by a cold humour that falls down thereon, and renders them uncapable of conceiving. One I have heard of, who was afflicted with this diſeaſe, and voided a great deal of putrified blood; By a certain fumigation that I taught her, ſhe was cured. I can ſay this of a certainty, that, after this Woman had voided this putrefaction, ſhe came to ſee me with a very luſty Child, and was big of another; for, being diſcharged of the burden of putrified blood, ſhe found her ſelf marvellouſly free for Conception; for the Matrix that began to be ulcerated, was now fortified, and ſtrengthened again, and the natural heat began to take poſſeſſion there again.

A good Obſervation in the choice of Nurſes.

THere be two ſorts of Nurſes, which I have found: The one is of ſuch women as are of

an ill humor, or juice; which humors ſettle all in the milk, for that is the place where theſe fluxes diſcharge themſelves. Theſe Women are in a better condition being Nurſes, than when they are not Nurſes; and being not Nurſes are ſubject to pains, ſometimes in the arms, and ſometimes in the ſhoulders, ſometimes in one of their legs, or thighs; or elſe they are ſubject to the watring of the eyes, or ſwelling in the corner of the eye or noſe. Theſe are good Nurſes, as long as children are fat; but the fat is ſoft, and the Infants dull and ſottiſh, giving no great ſigns of vivacity; coming to bear teeth, they are very ſickly, and do ordinarily die, by reaſon of the flux, that puſheth out too great company of teeth at once. The children that eſcape this, are more ill juic'd in their infancy, than are their Fathers and Mothers in their old age. If the flux that afflicts them be ſalt, the milk is of a blackiſh and blewiſh colour, if it be of Choler, it is more dangerous than the other, for that is more dangerous and venemous to the Children. There is another ſort of Nurſes more dangerous than theſe I have now ſpoken of; who preſently after they have Lain in (that is three, or four, or five, or ſix moneths) are taken with their Purgations, a thing which never happens to good Nurſes: for this is the courſe of Nature, that all the blood which is retained, is dedicated to the nouriſhment of the Infant. This is cauſed by a moderate heat which is in their blood; and, to ſay true, as ſoon as ever this happens, the Infant muſt be taken away; for they are more apt to conceive, than to nurſe; and if they

continue

continue Nurſes, they do but ruine the children. This is but too much experimented, & I ſpeak this to ſave the lives of a great many children, when ſeeing them ſuck I have diſcovered their want of milk; ſo that I may ſay, there dies a third part of the children, for want of taking care in this particular, which yet ſeem fat, aud in good caſe.

This is the cauſe of great Cholicks and Windineſſes in children, which kills them in a moment; for the leaſt Feaver that takes them, carries them away. Beſides this, there are ſome whoſe milk is ſo little, but withal ſo thick, that it ſticks upon the tongue, palate, and throat, which cauſes, as it were, a white canker, which is more and more heated hy reaſon of their forcible drawing in vain; and poſſeſſeth all the throat, whereby they are hindred from ſucking. Theſe Nurſes will milk after this, a drop or two out of their breaſts, crying, Look ye, the child cares not for ſucking. I never knew more abuſe in any thing, than in Nurſes: for let them make what excuſe they will, it is nothing but neceſſity that reduceth them to be ſuch. Although the greateſt part do ſay, that it is to get acquaintance; yet when they have a Child, whether they have milk or no, yet they deſire not to part with it, no more than they do to drown themſelves; whereby the Parents are often deceived. And therefore the Mothers ought to have a great care, and to make it their buſineſs to ſurprize the Nurſes at their own houſes, that if there be any miſcarriage, they may find it out. And indeed it is very reaſonable, that the cauſe of theſe poor creatures that can-

not complain ſhould not be neglected; and theſe She-murderers be made known, that they may not go unpuniſhed.

Of a Woman which I laid two ſeveral times, and of the difference of her bearing of two Children, proceeding from ſeveral cauſes.

I Was called to lay a Woman, who ſaid ſhe was gone her full time; ſhe had the ſame pains that women are wont to have in the time of Travail, but her waters came not down. At one forcible Throw ſhe caſt forth a great membrane like a Hogs-bladder, all united within and without, only that it had divers branches of veins, as you ſhall ſee in a bladder; which I preſently cut, and found therein a little Infant, well ſhaped, ſwimming in black waters: It had gone its full time, and was ſo lean, that it reſembled a meer Picture; it had the Navel-ſtring holding faſt to the bladder, where it is to be ſuppoſed thoſe ſmall branches of the veins do end. Here, as I gueſs, as long as it found any blood, it lay languiſhing; but, that beginning to fail, it died, and preſently voided thoſe excrements that were contained in the Inteſtines, which being mingled in the waters, made them black: and as for the woman her ſelf, ſhe was the fulleſt of humours that ever I ſaw in my life. Another time I brought the ſame Woman to bed, who was delivered of a Child that came the ordinary way into the World, with the head formoſt; now I perceiving her in Labour, found nothing at firſt but a certain ſoftneſs, as if the waters were coming down: afterwards I perceived

ceived a certain Bag with hair; athwart which I ſaw certain great knobs or heads. The Infant being come forth was not yet formed; the face and the head were like vizards more than any face; it had the form of a noſe, but it was ſoft like wool: The head was full of water, and thoſe knobs which appeared were nothing but the ſutures of the head, which the too great abundance of water had disjoyn'd: in the hands it had nothing but hair inſtead of bones, and the toes were of the ſame: The Woman her ſelf was ſaid to be extreamly cholerick, and moiſt.

Inſtruction of a famous, and dying Midwife to her Daughter, touching the practice of this Art.

DAughter, If the excellencies of what is to be known in this World are to be found not in one, but in ſeveral Countries; certainly they are moſt able to inſtruct who have had the greateſt experience, and longeſt travel in the World: which is the reaſon, that in this ſmall Treatiſe I have not tyed my ſelf up to the rules ſolely of my own Nation, but have ſearched the ſtudies alſo of other Nations, that thou mayeſt be bettered not only by my experience, but by the Labour of others.

In the firſt place therefore, I exhort thee to be diligent, and to leave nothing unſearched that may tend to the advantage of thy practice. And to this end, be always learning to the laſt day of thy life; which that thou mayeſt not ceaſe to do, be always humble; for thoſe that are proud and obſtinate, never gain upon the hearts of thoſe

that are knowing in ſecrets. Be ſure thou never make tryal of any new Remedy or Receit, either upon poor or rich, if thou be'ſt not aſſured of the quality and operation thereof; and that it can do no hurt, whether it be applied outwardly, or taken inwardly. Hide none of thoſe good Receipts which thou knoweſt, either from Midwives, or Phyſicians; for otherwiſe they will eſteem them as little as thoſe of Mountebanks, as if thou hadſt but one cure, like them, for all Diſeaſes, and yet didſt brag as they do of doing wonders, yet ſtill conceal their Receits. Thou muſt ſpeak freely of that which thou knoweſt, and give a reaſon for what thou ſayeſt. Be not negligent, but ſo increaſe thy Talent, that people may ſay, You are better than ever your Mother was: I muſt tell thee, thou haſt taken a matter of great importance into thy hand; and that in this Art there are two ways eaſie to take; the one to ſave thy credit, and the other to loſe it. Above all things, you muſt beware (for any treaſure in the world) of adhering to one vice, ſuch as they are guilty of who give Remedies to cauſe Abortion: for thoſe that do ill, and thoſe that ſeek a damnable remedy, are wicked in a high degree. But it is a higher degree of wickedneſs for thoſe that are no way ingaged in the buſineſs, for lucres ſake to kill both the body and ſoul of an Infant. This I do not ſpeak that thou ſhouldeſt refuſe to give Remedies upon juſt occaſions: but to take heed how you be cheated by ſubtle perſons, who ſhall tell you fine ſtories of the diſeaſes of their Wives, or Daughters, which they may

may ſay are very honeſt, hoping to get from you ſome Receipts to effect their wicked deſigns: ſend them to the Phyſicians, for you may give them a lawful excuſe, in ſaying that ſuch matters do not belong to your charge. Never keep the cawl called *Amnios*, wch covers the head & ſhoulders of the Child, for Sorcerers to make uſe of.

If you are ſent for to any houſe, inform your ſelf of what condition they are: and, whether they be rich, or whether they be the pooreſt creatures in the world, ſerve them with like pains and affection; and if you find them to be very poor, take nothing; for to them a little is a great deal: viſit them alſo afterwards with diligence, that for the ſmall time wherein they keep their bed, you may be aſſiſting to them in ſtrengthening and recovering of their healths. I charge thee, Daughter, that in all thy life thou never receive a Woman into thy houſe to lie in; for that is but a kind of Panderiſm cloathed in ſome pretence of charity; neither doth thy profeſſion oblige thee to do it. If it chance to be a Woman that is not wholly betaken to whoredom, that there is ſome hopes of recovering her from that loſt condition; if then ſhe deſire you out of a belief of your ſufficiency, or ſecrecy, you may then go to her in an honeſt place. You muſt comfort her, if ſhe be afflicted, and put her in the right way, exhorting her never to commit the like again; but to receive ſuch perſons into your houſe, is but a means to encourage evil: As the receivers of ſtollen goods are a means to encourage Thieves; Even ſo, the Mid-

wives

wives that bring ſuch a ſtench to their houſe, do aſſiſt and abet the evil which they do, whilſt they know where to diſcharge themſelves of the like burthen again. At the firſt when I took upon me this Calling, I took two into my houſe, the one of Quality, the other of an ordinary condition; I ſaw them ſometimes in ſuch fits of deſpair, that I could hardly bring them out of them again. Thoſe from whom the evil came; upon whoſe account I had received them, came now and then to ſee them, becauſe they brought them maintenance; I was continually fain to keep watch with them, for fear they ſhould do any evil in the houſe: And I muſt needs ſay, I had better have kept a herd of Swine. Such unreſts as theſe ought not to enter into the breaſt of a Midwife; for, her mind ought to be free and at peace. Beſides that, a cuſtom of laying Women of an ill life, ſpoyls the reputation of a Woman, and oft-times endangers the health alſo. To confirm which, I knew an honeſt underſtanding Midwife, that laid a Courtezan that ſeemed to ail nothing at all; but ſhe, having an inveterated Pox, gave it to the old Midwife upon her right hand, upon which there came a red *Bubo*; for all which, being unwilling to leave off her Calling, ſhe ſpoyled after that above thirty Houſholds; for the Husbands got the Pox from their Wives, and the Children from their Mothers.

Now let me tell thee, Daughter, that thou oughteſt not to take it ill to ſee the condition of Midwives deſpiſed; neither let this hinder thy Studies in the perfections of this Art, which are not

not to be comprehended by thoſe that deſpiſe it. Neither be diſmaied if thou ſeeſt people in this condition, that do not deſerve to be; for this doth not at all diminiſh the honour of thoſe that are good: for it comes from hence to paſs, becauſe they that receive them for mony, do as Stablers do, put the good and bad Horſes together; the good Horſes are in no danger to be hurt by the Jades, but the Jades are in hazard of being kickt and ſpoyled by the good Horſes.

Never think of any thing elſe but of doing well, and ſerving thoſe that ſhall call thee according to their own liking, if that which they deſire be not prejudicial to them; but if that which they deſire, be to their hurt, be ſure that thou diſcharge thy ſelf of them, and eſpecially excuſe thy ſelf to the aſſiſtants, that thou mayſt perſwade them to reaſon. A ſweet diſpoſition in a Midwife is much more commendable then a rigorous: the pain of Child-bearing is a very hard labor, which thou muſt conſider, & accordingly conform thy ſelf to the humor of the Patient, knowing thy ſelf to be called to comfort and aſſiſt her.

Mark well, entring into a houſe, in what condition the Patient is; if the evil be at hand, you muſt encourage her, and prepare your ſelf with thoſe things that are neceſſary; and firſt you muſt ſee that the Bed be well made for the woman that is to be brought to bed, and then to put on her a little ſmock, and waſte-coat, and other linnen neceſſary: And if ſhe be ſo opinionated, as that ſhe will not; tell her how much you do it for the better; & how great a pain it will be afterwards;

content

content her though, *for you muſt make of a bad Market no more then you can.* You ought to give order for things to be had from the Apothecaries with her conſent; or if ſhe be young, with the conſent of her friends. You muſt take order alſo that ſome good broth be made for her to take, in the time of her Travail, if it ſhould chance to be long; and alſo two hours after her being brought to bed. Above all things I charge thee, that what ever buſineſs thou maiſt have there, that thou go not about them too haſtily. For there is nothing ſo nauſeous to be ſeen, as the improvident actions of over-buſie women. Never be diſmayed if every thing go not well; for, fear diſorders the ſenſes; and a perſon that keeps her wits together, without ſuffering them to be ſcattered by fear, is capable of giving aſſiſtance in weighty affairs, and eſpecially where things are done with leiſure; for in ſuch caſes Nature helps marvellouſly, when we are moſt at a ſtand. There is a great neceſſity of prudence, eſpecially in the age wherein we live. There is now no need of *Coloquintida* to render any thing good in it ſelf, bitter and diſagreeable to the taſte. There are few Women now a dayes that do give that reſpect, or have that kindneſs for them as in former ages; for then, when their Midwife died, they ſhewed a great deal of ſorrow, and prayed God that now they might have no more Children: which though it were not well done, yet it ſhewed their affection. Now adays, Women uſe them as meer Hirelings.

There is a great deal of artifice to be uſed in the

the pleaſing of our Women, eſpecially the young ones; who many times do make election of Men to bring them to bed. I bluſh to ſpeak of them, for I take it to be a great piece of Impudence to have any recourſe unto them, unleſs it be in a caſe of very great danger. I do approve it, I have approved it, and know that it ought to be done, ſo that it be concealed from the Woman all her life long; nor that ſhe ſee the Surgeon any more: for it is very inconvenient to Husbands, that (unleſs in caſes of very great danger) ſuch things concerning their own Wives ſhould be communicated to any other men but themſelves.

To this purpoſe, ſhall I tell thee daughter, that, being called to the Labour of a Friend, where were none but 2 or 3 of her acquaintance, they asked me what I thought of the Labour: to which I anſwered, that the Child did not come well but that I would do the work with the aſſiſtance of God, without danger to the Child, or to the Mother. They deſired me that I would let a Surgeon ſee her: for their ſatisfaction, I conſented to it; provided that ſhe might not ſee him; for I was fearful, leſt ſhe ſhould die with apprehenſion and ſhame; I perſwaded her to ſlide down toward the feet of the bed, and darkned the Room on that ſide where he was to come; at the feet he touched her and ſhe was brought to bed without any other aſſiſtance, ſave that of God and Nature. Since theſe injuries have bin put in faſhion, there have bin obſerved greater hazards and dangers in lying in than before, which might be remedied by perſons capable of their profeſſi-

on,

on, if they might be let alone. But this Detraction is ſo much in requeſt, that among ſome kind of people, there is much ado to make them believe the truth, and eſpecially where they cannot get great advantage by ſo doing, and truly, Honourable perſons which I have had the honour to ſerve, make other women ſeem monſtrous to me. You ſhall come into ſome houſes, where there are certain perſons that hold ſuch falſe lights to the Miſtreſs of the houſe, that ſhe ſees quite contrary to that which is real; which perſons if they are not humoured, your buſineſs will be there ſoon diſpatched. Take great head of coming there, for it may chance to gain you nothing but a great deal of care. There are ſome Women that have no Children, at which they are very much troubled; which is ſo, notwithſtanding that they might eaſily be helped, if they would tel an underſtanding Midwife where the defect lay.

As concerning thoſe, who are ſent for to lay Women in the Country, I muſt ſay this, that as for thoſe that are not very well experimented, they may incur many hazards by reaſon of their ignorance, and the multiplicity of accidents that may happen: And for thoſe that are knowing, to leave their Patients in the City, is a thing that may diſpleaſe, and wrong many, and run the hazard of being no more entertained among them, to their own ruine; neither is there any certainty of a Woman that will run rambling into the Countrey. My laſt advice is, that thou do well, and in ſo doing, fear nothing but God, that he may bleſs thee, and thy endeavours.

Expla-

Explanation of the firſt Figure.

A A. *The right and left Kernel of the Reins.*
B. *The true Kidneys.*
C C. *The Emulgent Veins.*
D D. *The Emulgent Arteries.*
E E. *The Spermatic Veins.*
F F. *The Spermatic Arteries.*
G G. *The Trunk of the hollow Vein.*
H H. *The Trunk of the great Arterie.*
I I I. *The Ureters.*
K K. *The Veſſels that prepare the Seed.*
M M. *The Stones with all their Tunicles.*
N N. *The Veſſels carrying the Seed, retorted back into the Bladder.*
O. *The Bladder.*
P. *The Neck of the Bladder.*
Q Q. *The two glandulous Fore-ſtanders.*
R R. *The two Muſcles that erect the Yard.*
S S. *Two other Muſcles dilating the Ureter.*
T. *The body of the Yard.*
U. *The* Præputium *that covers the Nut of the Yard.*

Explanation of the ſecond Figure.

A. *The Bladder turned downward.*
B B. *The inſertion of the Ureters into the Bladder.*

C C.

CC. *The neck of the Womb, which Anatomiſts call the Sheath, which receives many veſſels.*

EEEE. *The two lower round Ligaments of the mouth, cut away.*

FF. *The blind Veſſel of the Womb annexed here to the uppermoſt and broad Ligament.*

GG. *The ſame veſſel on the other ſide, ſeparated from the broad Ligament.*

HH. *The different or Seed-carrying veſſels on each ſide, ending in the neck of the Womb.*

II. *The upper and membrany Ligament of the Womb, like the wings of a Bat; thorow which many veſſels, that ariſe from the preparing veſſels, are ſcattered and diffuſed.*

K. *The preparing Veſſels of one ſide, not yet diſcerned from the firſt membrany, or filmy Ligament.*

L. *The preparing Veſſels on the other ſide, ſevered from the filmy Ligament: to ſhew you their inſertion into the ſtone, with its films.*

MM. *The Stones; where one is covered, the other is bare.*

NN. *Many Veins and Arteries ſcattered into the neck and bottom of the Womb; ſerving for the purgation of the flowers, and the nouriſhment of the birth.*

OO. *The Nerves ſcattered through the body of the Womb.*

THE

THE COMPLETE MIDWIFE HER Practice Enlarged.

Of the Genitals, or Veſſels dedicated to Generation, in Men and Women.

THe conſideration of theſe things is ſo neceſſary for the purpoſe of this Book, that they require not only a deep meditation but the preheminence to take up the firſt thoughts of thoſe who would arrive to the knowledge of a thing ſo much needful to all mankind. And it may be lawfully feared, that many Women do miſs their deſign, becauſe they know nothing but the outſide of things; ſo that in matters of extremity, becauſe they are ignorant of the ſtructure of the parts, they cannot tell how to go about their work. We ſhall therefore begin with an eaſie Anatomy of the privy parts both of men and women, ſo far as ſhall be requiſite to the gaining of ſo great a skill.

In the firſt place therefore, we ſhall begin with man, in whom thoſe things that are called *the veſſels of preparation* are firſt to be conſidered.

CHAP. I.

Of the Veſſels of Preparation.

AMong the Spermatic Veſſels are to be conſidered firſt, two veins, and two arteries:

theſe are carried downward from the ſmall guts to the Teſticles, and are much bigger in Men than they are in Women.

The original of theſe Veins is not always the ſame; for commonly the right Vein riſeth out of the *Hollow vein*, a little below the ſource or original of the Emulgent; but the leaſt takes his original from the lower part of the Emulgent it ſelf. Yet ſometimes it hath a branch carried to it from the trunk of the hollow Vein.

The middle part of theſe veins runs directly through the Loyns, reſting upon the *Lumbal* Muſcle, a thin Membrane only intervening; and thus having gone about half its journey, it branches out and diſtributes it ſelf to the near adjoyning filmy parts of the Body. The uttermoſt part of theſe veſſels is carried beyond the Midriff to the Stones, yet do they not paſs through the *Peritonæum*, but deſcend with a ſmall nerve and the Muſcle called *Cremaſter*, through the Duplicity of the Midriff; when it approaches near the Stones, it is joyned with an Artery: and now theſe Veſſels which were before a little ſevered one from the other, are by a film riſing from the *Peritonæum* cloſed up, and bound both together; & ſo twiſting up, like the young tendrils of a Vine, they are carried to the end of the Stones.

The arteries which are aſſociated to theſe veins, take their original a little beneath the Emulgent vein, whence they deſcend downward, and a little from their beginning or original, they are joyn'd to theſe veins, till they are cloſed together by an *Anaſtomôſis* or Inoculation, ending like a Piramid.

CHAP.

CHAP. II.

Of the Paraſtatæ, *or veſſels where the blood is firſt changed.*

THeſe four Veſſels after many ingraftings and knittings together, ſeem at length to become only two bodies, full of little crumplings like the tendril of a Vine, white, and in the form of a Piramid, reſting the right upon the right ſtone, and the left upon the left Stone. Theſe are called *Paraſtatæ*, which, as they ſtand, pierce the tunicles of each Stone with certain fibers or extraordinary ſmall Veins, which afterwards diſperſe themſelves through the body of thoſe Stones. The ſubſtance of theſe *Paraſtatæ* is between that of the *Stones*, and that of the *Preparing Veſſels*; for they neither altogether conſiſt of Membranes, neither are they altogether *Glandulous* or *Kernelly*

CHAP. III.

The uſe of the preparing Veſſels.

THe uſe of thoſe Veſſels which are called the Veſſels of Preparation, is chiefly to attract out of the hollow vein, or left Emulgent, the moſt pure and exquiſitely concocted blood, which is moſt apt to be converted into ſeed; which they contain and prepare, giving unto it a certain rude form of Seed in thoſe parts that lie as it were in certain pleights or folds, which they do by a peculiar property bequeathed to them.

Another uſe of them is gathered by their ſituation; for as they are now ſituated, that is to ſay, the right vein coming from the *Hollow* Vein, and

the left from the *Emulgent*: this inconvenience is avoided, that the left vein is not forced to paſs over the great Artery, and ſo be in danger of breaking, by reaſon of the ſwift motion of the Artery. Moreover, there being a neceſſity that Male and Fe-male ſhould be begot, it is fit that there ſhould be Seed proper for the generation of both Sexes, whereof ſome muſt be hotter, and ſome muſt be colder; and therefore Nature hath ſo ordered it, that the hotter Seed ſhould proceed from the right vein for the generation of man, and the colder from the left, for the generation of Fe-males. The left vein hath alſo this property to draw from the *Emulgent* the more ſerous and leſs pure blood, to the intent that the ſerous humour might ſtir up Venery by its ſalt and acrimonious ſubſtance; and therefore it is obſerved that thoſe who have the left Stone bigger, are moſt full of Seed, and moſt prone to Venery.

The uſe of the *Paraſtatæ* is this, to contain the blood, and ſtay it in their windings and wrinkled bodies, and by power received from the Stones, to change the colour of the Blood.

CHAP. IV.

Of the Teſticles *in general.*

THe Stones are in number two, very ſeldom one and much ſeldomer 3 or 4. The ſituation of the Stones in Men is without the Midriff, at the root of the Yard, under the belly; and that for two cauſes, to keep men more chaſte; it being obſerved, that thoſe creatures which carry their ſtones within their bodies, are more ſalacious, and bring forth in great numbers. Their

Their bigneſs is not alwayes alike in all creatures, but in men as big as a pigeons egg, or as a ſmall Hens egg; and commonly the left is bigger than the right.

In the Anatomy of the Stones, divers things are to be conſidered. Their Tunicles, or the skins in which they are wrapt, as well thoſe wich are common to both, as thoſe which are peculiar to either; next, the muſcles; then, the ſubſtance of which they are compoſed; and laſtly, the Veſſels wch are diſperſed through the body of the ſtones.

CHAP. V.

Of the Tunicles *of the Stones.*

THe *Tunicles* are wrapt up in divers coverings about the number of which, there hath been great diſſention. But they are now reduced to five, whereof two are common, and are called *Scrotum*, and *Dartos*; three particular, the names of which are *Elytroides*, *Erythroides* and *Epididymis*.

The firſt of theſe, which is like a Satchel or Purſe; and is common to both, conſiſts of a skin and a cuticle. This contains the two Stones like a Purſe, & is obvious to the touch. The skin of this part differs from any other part of the skin which covers the body: for whereas that is ſtretched out and ſpread cloſe over the body, this is more looſe and made to ſtretch out, or to be wrinkled up together as occaſion is; that is, as the ſtones either aſcend, or deſcend: they aſcend commonly in the time of Conjunction; they deſcend in Fevers, weakneſs of the *Teſticles*, or by reaſon of old age.

The ſecond Tunicle.

The ſecond is called *Dartos*, becauſe it is eaſily

ſeparated from the others. In this, the *Teſticles* lie as it were in a neſt, wrapping them about more cloſe than the *Scrotum* doth. It takes its original from the Fleſhy Pannicle, which though it be thinner hereabouts than in any other part of the body, yet it is full of little veins and arteries.

The proper Tunicle.

The proper Tunicles, are, firſt the *Elytroides* which is alſo called *Vaginalis* by reaſon it ſupplies the office of a ſheath. It takes its original from the production of the *Peritonæum*; for where the ſpermatick Veſſels paſs, they do not at all bruiſe the *Peritonæum*, but carry it down to the Stones, and ſo conſtitute or make this Tunicle. To know this Tunicle, and the original of it, is very neceſſary for Phyſick, becauſe that hollowneſs, which the Proceſſes of the *Peritonæum* do make for the paſſage of the ſpermatick Veſſels, is ſometimes dilated as far as the beginning, or ſource of this Tunicle, and both the ſmall guts and the Kall fall down upon the Teſticles, which is the cauſe of that kind af Burſtneſs, which by the Phyſitians is called *Enterocele*. This Tunicle grows to that which is called *Dartos*, being joyned to it by many nervous fibres. Underneath this is the Tunicle, called *Erythroides*, or the red Tunicle; ſo called from the multitude of red veins which are ſprinkled up and down in it. It riſes from the other Membranes, and is encompaſſed without by the firſt proper Tunick.

The third, and that which immediately compaſſeth the ſtones, is that wich is called *Epididymis*: it is white, thick, and ſtrong, to preſerve the ſoft and looſe ſubſtance of the Stones. It riſeth from the

the Tunicle of the ſeminal Veſſels, being the thickeſt of all the Tunicles, and hath ſome few veins ſcattered up and down in it.

CHAP. VI.

Of the ſuſpenſory Muſcles.

TO keep the Stones from oppreſſing, or ſtretching over-much the paſſages of the ſeminal Veſſels, Nature hath provided them two muſcles for them to hang by, on both ſides one, in form oblong and ſlender.

The Original of theſe Muſcles.

Theſe Muſcles derive their original from a thick membrane, which is joyned to the Hanch-bone, in the further part of that region, where the hair grows; and is faſtned to this bone with certain fleſhy and ſtraight fibres; where the oblique Muſcles of the Abdomen or Midriff end, thence reaching down upon the ſuperiour Members of the Teſticles, they are extended through the whole length of that round Body.

Theſe Muſcles are never ſeen in Women, being altogether uſeleſs, becauſe their Stones are not pendent, but are incloſed within their bodies.

CHAP. VII.

Of the ſubſtance and temper of the Stones.

THe ſubſtance of the Stones is glandulous, or kernelly, white, ſoft, looſe, ſpongy and hollow, having ſundry veſſels diſperſed thorow them.

Now although the ſubſtance of the Teſticles be moſt ſoft and moiſt, yet doth not this moiſtneſs conſtitute an uniform, or homogeneal body; for the ſubſtance of the Stones is wholly diſſimilar,

and full of fibres. Theſe fibres alſo ſeem to be of a different ſubſtance from that of the Stones, being only cloathed with the fleſh of the Stones, as the fibres of the Muſcles are inwardly nervous, but covered over with the fleſh of the Muſcles. Theſe fibres again differ in this, that the fibres of the Teſticles are hollow, but the fibres of the Stones full and ſubſtantial. Theſe fibres are ſaid to come from the ſpermatic veſſels, and thence branch themſelves forth thorow the Teſticles, by which that part of the Seed, which is over and above what ſerves for the nouriſhment of the Teſticles, is drawn forth and kept for procreation.

As concerning the temper of the Stones, they would ſooner be thought cold than hot, if that Maxim were true, that, *All white things are cold, and all red things hot.* Notwithſtanding, becauſe nature is known to abhor all coldneſs in the work of generation; Therefore we muſt preſume to affirm the temper of the Stones to be hot, for they always abound with blood, and a pure ſpirit that can never be without heat: beſides that, heat is requir'd for the concoction of this blood, & the changing it into ſeed; yet, it is very temperate, as appears by the ſoftneſs of the ſubſtance: for as coldneſs and drineſs is the cauſe of hardneſs, ſo heat and moiſture is the cauſe of ſoftneſs.

Nevertheleſs, we are to underſtand this, that the temper of the Stones are not alike in all, for in ſome they are far colder than in others. And therefore thoſe, who have hot Teſticles, are more ſalacious and prone to venereal actions, having the places near about much more hairy, and their

their Teſticles much harder than others. Thoſe that have their Teſticles cold, find evey thing contrary.

The greateſt heat is in the right Teſticle, becauſe it receives more pure, and hotter blood from the hollow Vein, and the great Artery; the left colder, becauſe it receives a more impure, and ſerous blood from the Emulgent Vein.

CHAP. VIII.

Of the Actions of the Teſticles.

THe action, and uſe of the Teſticles, is, *To generate Seed*, a gift which they obtain from an inbred quality, which nature hath beſtowed upon them. For the blood being received by the ſpermatic Veſſels, and there beginning to change its colour, is by and by received by the deferent Veſſels, or the veſſels which carry the blood ſo prepared to the Teſticles; where it is for a while contained, and afterwards being carried to the Stones, is by them made ſeed, and the laſt work perfected. And it may with more eaſineſs be affirmed, that the Seed is generated by the Stones, becauſe every like is ſaid to generate its like; now the ſubſtance of the Teſticles is very like the Seed it ſelf, that is, white, moiſt, and viſcous. Whether the Stones are the only efficient cauſe of the Seed is not here to be diſputed, being only a nice point, and no way profitable. We ſhall rather with ſilence adhere to that opinion, which affirms the function of the Teſticles to be the generation of the Seed, which is moſt likely; and proceed to the next.

CHAP.

CHAP. IX.

Concerning the Utility of the Teſticles and their parts.

THe ſtructure of the Teſticles being thus known; it remains that we ſhew you their uſe. This is firſt diſcovered from their ſituation. For of thoſe Creatures that have Stones, ſome have them in their bodies, as all Fowl; others have them without, though not pendent; others have them hanging downward, as men. Men therefore have their Teſticles without their bodies for two cauſes; firſt, becauſe it is required that the Teſticles of the Male ſhould be bigger and hotter than thoſe of the Fe-male; ſo that it were impoſſible for them to be contained within the body, becauſe of their quantity. Beſides, the Seed of the Male being the effective original of the Creature, and therefore hotteſt; it is alſo required that the Seed ſhould be more abundant than could be contained in the Teſticles, were they placed within the body: for the ſeminary paſſages muſt have been leſs, and the veins themſelves would not have afforded ſuch plenty of matter as now they do.

The motion of the Teſticles is alſo to be conſidered; by which they move ſometimes upward and ſometimes downward. The one of theſe motions which is made upward is voluntary, as being made by the Muſcles; but the motion downward is a forced motion, not hapning without the laxity of the Muſcles; the Teſticles, through their own weight, falling downwards. Theſe

Muſcles

Muſcles are called *Cremaſters*, their uſe being to draw up the Teſticles to ſhorten the way of the Ejaculation of the Seed; as alſo to keep the veſſels from being diſtended too far by the weight of the Teſticles.

The uſe of the Tunicles is now to be ſpoken of; and firſt, of that which is outermoſt, and is called by the Latins *Scrotum*, being the purſe wherein the Teſticles are contained. It is made to wrinckle it ſelf up, and to let it ſelf looſe, that it may be large enough for the Teſticles when they ſwell with plenty of Seed, and to wrinckle up again, when the teſticles being emptied, and ſo becoming leſs, are drawn upward. The other Coats, or Tunicles, are alſo made for the defence of the Stones, but ſo thin and light that they ſhould not oppreſs the Stones with their weight; that which is called *Erythroides*. hath many veins for the nouriſhment of the Adjacent parts. The *Epididymis* was made to wrap the Teſticle round about, leſt the Humid matter of the Teſticle ſhould flow about, and conſequently be waſted.

CHAP. X.

Of the Veſſels that caſt forth the Seed.

THat paſſage which comes from the head of the Teſticles to the root of the Yard, is called the Ejaculatory Veſſel. This, as I ſaid before, riſes from the head of the Teſticles, and joyning downward to the Teſticle, deſcends to the bottom, and thence being reflected again, and annext to the preparing Veſſel, it returns again to the head of the Teſticle; from thence it proceeds

ceeds upward from the Teſticles, till it touch the bone of the ſmall guts, ſtill keeping cloſe to the preparing Veſſel, till it pierce the production of the *Hypogaſtrium*. Thence tending downward through the hollowneſs of the hip, it ſlides between the bladder and the ſtreight Gut, till it reach the glandulous *Proſtatæ*, or Foreſtanders, and fix it ſelf at the foot, or root of the Yard, and there end. It is not all one at the beginning, and at the end; for at the beginning, while it remaines among the Tunicles of the Teſticles, it is full of windings and turnings; near the end, it hath many little bladders like to warts.

Now we muſt underſtand that theſe Seminary Veſſels do not only contain the Seed, but they perfect and concoct it, having a ſeminifick, or Seed-making quality, which they borrow from the Teſticles. There are other uſes of theſe ſeminary Veſſels: for, near the original of this veſſel, that is to ſay, the head of the Teſticles, many ſmall paſſages, or as it were conduit-pipes, do ſtretch themſelves forward into the body of the Teſticle, into which the genital Seed that remains is remitted, and alſo drawn, or ſucked from thoſe paſſages; this ſeminary paſſage is at length wound above the Teſticles, adjoyning all along, but no where incorporated into the body of the Teſticle, unleſs at the bottom, in which place it is thought that the Seed doth again inſinuate it ſelf into the Teſticles through thoſe hollow fibres: being thence propagated, and continually making ſupply to the Stones.

It is to be noted alſo, that theſe Veſſels while they

they move to the root of the Yard, do not go by ſtreight paſſages, which would be then very ſhort but by crooked windings and turnings making the paſſages as long as may be, that they may have longer time to contain and prepare the Seed.

CHAP. XI.

Of the Seminary Bladders.

AT the end of the *Deferent* Veſſels on both ſides, are certain little bladders, knit, and joyned together, and placed between the Bladder and the right gut; the laſt of which, together with the ſeminary Veſſel, is determinated in the *Proſtatæ*, or Foreſtanders, by a little channel.

Theſe Bladders have two ſeveral uſes; for they do not only ſtrengthen the ſeminary Veſſels where they end, but alſo ſeem to be the ſtores and magazeens of the Seed. They are many, that every time a man uſes the act of Venery, he may have a new ſupply of matter from theſe ſeveral veſicles. Thus that which is next the Yard being firſt disburdened, the ſecond is the next time emptied, and ſo till all the ſtore is ſpent; and, were it not for theſe veſicles, a man could not lie with a woman more than once.

In theſe Veſſels ſuch is the propenſity of Nature to propagate, let the body be never ſo much emaciated, there is alwaies found a leſſer or greater quantity of Seed. They are hollow and round, to contain a greater quantity of Seed; they are alſo full of membranes, that they may be contracted or extended as the plenty of Seed requires; they are crooked & full of windings and turnings,

nings, that the Seed contained may not eaſily ſlip out.

CHAP. XII.

Of the kernelly Proſtatæ, *or Foreſtanders.*

THe glandulous *Proſtatæ*, or Foreſtanders: are two little Teſticles, as it were ſeated at the foot of the Yard, a little above the Sphincter of the Urinary Veſſels; they are wrapt about with a membrane, which doth alſo cloath the ſeminary Veſſels and veſicles: before and behind they ſeem more flat, on the ſides they are more round; they have a ſubſtance like other kernels, looſe and ſpongy, only they differ from them by reaſon of their whiteneſs and hardneſs; they are endued with an exquiſite feeling, to ſtir up greater deſire of Copulation. Theſe *Glandulæ* or kernels have certain pores that open themſelves into the *Ureter*, through which the Seed (theſe Foreſtanders being ſqueezed by the lower Muſcles of the Yard) diſtils into the Yard.

The uſe of theſe Kernels is partly to beget an oyly, fat, and ſlippery ſubſtance, with which the urinary paſſage is ſometimes anointed, to defend it from the acrimony both of the Seed and Urin, and to keep it alwayes moiſt.

The other uſe is taken from the name of *Proſtatæ*; which word, in the ſingular number, ſignifies a Tutor or Defender; for they are there placed to preſerve and ſtrengthen the ends of the Deferent Veſſels, leſt by overmuch diſtention of the Yard, the Seminary Veſſels ſhould be either burſt, or moved out of their places.

They

They have a third uſe: For, being placed between the Bladder and the right gut, they ſerve inſtead of Cuſhions for the Veſſels to reſt upon, and to guard them from all compreſſion: Hence it happens ſometimes that thoſe who are very much bound in their bodies, while they ſtrain themſelves over-vehemently, do now and then void a kind of Seed, which happens by a violent compreſſion of thoſe parts.

CHAP. XIII.

Of the ſtructure of the Yard.

THe ſtructure of the Yard is not unknown, that is to ſay, at the root of the ſhare-bone in the hinder part of the *Hypogaſtrion* or lower part of the belly, where the hair grows; which bone is called, *Os pubis*. Though the greateſt part of it, is not pendent without, but adjoyning to the *Podex*, is ſituated near the joyning of the ſhare-bone, being faſt knit to it in the *Peritonæum*, or ſpace between the Cods and the Fundament; the other part is pendent and is ſeen hanging outward. This ſituation is moſt appropriated to the manner of the act of generation, uſual and peculiar to men, who do not couple after the manner of Beaſts. The figure of it, is in a manner round, though not exactly; broader in the upper part which is called the back of the Yard.

The thickneſs and Longitude of the Yard is ſo much as is required for Procreation; yet it is not ſo long as in many other creatures. Yea, and in ſeveral men there is a very great diverſity; little men being for the moſt part, beſt provided

in

in that part: It is alſo thought, that there is rational difference, as to the bigneſs of this member; it being a general received opinion, that the often uſe of Venery doth increaſe the quantity of it in all dimenſions.

The Yard will alſo be longer, if the Navel-ſtrings are not bound up, or knit too cloſe by the Midwife, in children that are newly born; but at ſome diſtance from the Navel: This happens by reaſon of the Ligament coming from the Navel to the bottom of the Bladder; which if it be two much abreviated, draws up the Bladder, and conſequently ſhortens the Yard; but if the Navel-ſtring be left at a longer diſtance, the *Urachus* is enlarged, and conſequently the Yard hath more liberty to extend it ſelf; And therefore the Midwives are from hence advertiſed, that they do not ſpoil the harveſt of generation, by cutting the ſithe too ſhort.

As to the ſubſtance of the Yard; it is not of a bony ſubſtance, as in dogs, wolves, or foxes; for ſo it would become alwaies hard and erected, and hinder men from all buſineſs but the act of Yenery: Neither is it griſtly, for ſo it could neither erect it ſelf, nor flag, when occaſion required: Neither is it full of veins, for ſo it could not be emptied and repleted on ſuch a ſudden as often happens; beſides, the Tunicles of the veins are ſo thin, that they could not ſuffer ſo great a diſtention; neither can it be full of Arteries, becauſe it wants a continual pulſation; neither can it conſiſt of nerves, becauſe they having no hollowneſs, cannot be extended and looſned, as it

muſt

muſt of neceſſity happen to the Yard. It is therefore neceſſary that the Yard ſhould have ſuch a ſubſtance, as is not peculiar to any part of the body. It is therefore to be underſtood, that there do concur to the framing of the Yard, two nervous bodies, the paſſage for the Urine which is called *Ureter*, the *Glans* or Nut of the Yard, four Muſcles, the Veſſels, and the skin.

Here doth ariſe a queſtion, why the Yard hath not any fat? Which is, in brief, thus; becauſe that there ſhould be no hindrance to the perfect ſenſe of the Yard, which could of neceſſity not be avoided, if that member were ſubject to any obeſity; the fat beiug ſubject to be melted by frication.

CHAP. XIV.

Of the ſeveral parts conſtituting the Yard.

AMong the parts that compoſe the ſtructure of the Yard, is that skin which with its cuticle, and fleſhy pannicle, is common not only to this, but to other members; only it hath this peculiar to it ſelf, that it may be reflexed, and drawn back from the Nut of the Yard. This skin that turns back is called the *Præputium*; becauſe that part in circumciſion was cut away; with which *prepuce*, the nut of the Yard is covered.

The *Glans* or nut of the Yard is a fleſhy part, ſoft, thin, repleat with blood and ſpirits; endued with an exquiſite ſenſe; ſomething ſharp and acute at the end. This is faſtned to the *prepuce* at the lower part by a certain ligament, which is therefore called the bridle, or the *filet*, which commonly is broken in the firſt venereal

The Nut of the Yard.

assaults, which are for the most part the most furious.

The two nervous bodies.

The greatest part of the Yard is constituted by two nervous bodies, on both sides one, which terminate both together in the Nut. They rise from a twofold original, leaning or resting upon the Hip, under the Share-bone; whence as from a sure foundation they go on, till they arrive at the nut of the Yard.

Their substance.

They consist of a double substance, the first is nervous, hard, and thick; the inner part black, loose, soft, thin, and spongy. It is called the *Nervous pipe*. These two bodies are joyned together by a certain membrane, thin, yet nervous; which is strengthned by certain overthwart fibres, being there placed in the likeness of a Weavers shuttle: and though in their original they are separated the one from the other, that there might remain some certain space for the *Ureter*; yet they are joyned together about the middle of the Share-bone; where they lose about the third part of their nervous substance.

The Ureters.

The interiour substance, which is wrapt about by the exteriour nervous substance, hath this worthy observation, That there appears stretched, through the whole length of it, a thin and tender Artery, proportionable to the bigness of the body which is diffused through the whole loose substance of the Yard, reaching as far as the root of the Yard. Besides these two, there is another body which lies between these two, as proper, or rather more peculiar to the Yard than they are. This is a pipe placed at the inferiour part of the Yard, being called the *Ureter*, though it

it be a paſſage as proper to the Seed, as to the Urine; which is encompaſſed by the two fore-mentioned bodies. This is a certain Channel, produced in length, and running through the middle of thoſe nervous bodies, conſiſting of the ſame ſubſtance that they do, being looſe, thick, ſoft, and tender; every way equal from the neck of the bladder to the nut of the Yard, ſaving that it is a little wider at the beginning, than it is toward the place where it ends, which is at the head of the *Glans* or nut of the Yard.

The holes of the Ureter.

At the beginning of this Channel there are three holes; one in the middle, and ſomething bigger than the other two, ariſing from the neck of the bladder; the other two, on both ſides one, being ſomething narrower, proceeding from the paſſage that goes out of the ſeminary veſſels, and conveighs the Seed into this Channel.

Note.

This is further to be noted in this place, that in the Channel, where it is joyned to the Glans, together with the nervous bodies, there is a little kind of cavern, in which ſometimes either putrid Seed, or any other corroding humor, happens in the *Gonorrhœa*; being collected, it is the cauſe of ulcers in that part, the cauſe of very great pain: and it many times alſo comes to paſs, that there is a certain little peice of fleſh which grows out of this Ulcer, that oftentimes ſtops the paſſages of the urine.

The Muſcles of the Yard.

To the ſtructure of the Yard, there do moreover concurr two pair of Muſcles, one more ſhort and thick, proceeding from a part of the Hip, near the beginning of the Yard, and being of a fleſhy ſubſtance. The uſe of theſe two Muſcles,

is to ſuſtain the Yard in the erection; and to bend the fore part of the Yard, which is to be inſerted into the womb: the other pair is longer, and riſes from the Sphincter of the Fundament, where they are endued with a more fleſhy ſubſtance, being in length full as long as the Yard; under which they are carried downward, ending at the ſides of the Ureter, about the middle of the Yard. Their uſe is to dilate the Ureter, both at the time of making water, and at the time of Conjunction; leſt it ſhould be ſtopped up by the repletion of the nervous bodies, and ſo ſtop up the paſſage of the Seed. They are alſo thought to keep the yard firm, leſt it lean too much to either ſide, and alſo to preſs out the Seed out of the *Proſtatæ*, or Foreſtanders.

The Veſſel of the Yard.

There are Veſſels alſo of all ſorts in the yard; firſt of all, certain Veins appearing in the external parts, and in the cuticle; which do branch themſelves out from the *Hypogaſtrion*. In the middle, between the ſpace of the fibres, they ſend out certain branches from the right ſide to the left, and from the left to the right. Theſe veins ſwelling with a frothy blood and ſpirit, erect the yard. There are alſo certain nerves which ſcatter themſelves from the pith or marrow of the Holy-bone, quite through the yard, bringing with them the cauſe of that pleaſure and delight, which is perceived in the erection of the yard.

CHAP.

CHAP. V.

Of the Action of the Yard.

THe main ſcope of Nature in the uſe of the Yard, was, the injection of Seed into the womb of the Woman, which injection could not be done, till the Seed were firſt moved; neither could the Seed be moved but by frication of the parts, which could not be done, till it were ſheathed in the Womb; nor that neither, till the Yard were erected.

This diſtention is cauſed by repletion; which is cauſed by the plenty of Seed: Secondly, by ſuperfluity of wind, which if it be too violent, is the cauſe of *priapiſm*: A third cauſe proceeds from the abundance of Urine contained in the Bladder. Sometimes, the heat of the reins is a cauſe thereof.

CHAP. XVI.

Of the uſe of the Yard in general.

THe Yard is ſituated under the Midriff over againſt the Womb. And is alſo placed between the thighs, for the greater ſtrengthning of it in the act of copulation: neither is this the only ſtrength which it hath, for at the lower part it appears more fleſhy, which fleſh is altogether muſcely, for the greater ſtrength thereof. Neither is it only contented with this Muſcely fleſh, it having two Muſcles alſo for the ſame purpoſe, on both ſides to poiſe it eaven in the act of erection; which though they are but little, yet are they exceeding ſtrong.

The figure of the Yard is not abſolutely round, but broader on the upper ſide, leſt it ſhould be hindered by the convexityof the ſuperior part, in the caſting forth of the Seed.

Concerning the bigneſs of the Yard, it is by moſt eſteemed to be of a juſt length, when it is extended the breadth of nine thumbs.

CHAP. XVII.

Of the uſe of the parts conſtituting the Yard.

T'He firſt thing in the conſtitution of the Yard, that offers it ſelf to view, is the *Skin*, which is long and looſe, by reaſon that the Yard which is ſometimes to be extended, and ſometimes to fall down again, ſo requires it. The extremity of the skin is ſo ordered, that it ſometimes covers the *Glans*, and ſometimes draws back; that, whilſt it covers the Nut of the Yard, it may defend the Yard from frication, or provoking the motion of the Seed.

Moreover, this skin in the act of copulation, ſhuts up the mouth of the Womb, and hinders the ingreſs of the cold air. Concerning the two nervous bodies, conſtituting the ſubſtance of the Yard; their uſe is for the vital ſpirit to run through the thin ſubſtance of them, and fill the Yard with ſpirits. Moreover, by their thickneſs, they do prevent the two haſty emptying and flying out of the ſpirits which are to ſtay in, for the greater and longer erection of the Yard.

The uſe of the *Ureter* is for the paſſage of Seed and Urine through it. The ſubſtance of the *Ureter* is much of the ſame with the two former bodies; the inſide being more thin and looſe,

the

the outside more nervous and thick; which is so ordained, that it may be more apt to be erected with the Yard. It goes forward from the place where it begins, to the end of the Spermatick Vessels, and the neck of the bladder, and the warty Forestanders, where there arises a thin and tender membrane, which the Chyrurgeons ought to take a great deal of care lest they break, while they thrust their Syringes toward those parts; It is endued with an exquisite sense to stir up pleasure and venereal desire.

As to the substance of the *Glans*, it is the same with that of the Yard; only it is not invelop'd with any nervous body. For this ought to be repleted and increased, but not hardned; lest it should injure the bone of the Womb, by rubbing too hard upon it. The use of the *Glans*.

The figure of the *Glans* is such, that at the top where it is most acute, it hath a hole for the issuing forth both of Seed and Urine, which part coming to the mouth of the womb, casts the seed into that concavity, at which time the neck of the Womb with her overthwart fibres, seems to take hold and imbrace the *Glans*; and, that it might take the better hold, Nature hath framed a round circle at the bottom of the Yard, for that purpose, with a convenient jetting out round about from the body of the Yard; by the benefit of which circle, the Seed is kept in the womb, and not suffered to flye out. Lastly, the *Glans* is so constituted, as if all the actions of the Yard consisted in the *Glans*; whether in the act of erection, or copulation; or as to the pleasure which a man perceives, that lies all in this place.

SECT. II.

CHAP. I.

Of the Genitals of Women.

AT the lower part of the belly appears the *Pubes*, or, the Region of the hair. Under this place are, as it were, lips of fleſh, which in women that are ripe for man, are clad with hair at the upper part, becauſe of the heat and moiſture of the place; and this part is that which is moſt properly called the *Privy-member*, being the exterior orifice, into which the Yard of the man enters. In the middle it hath a cleft, on both ſides of which are two fleſhy protuberances, beſet with hair, being two ſoft oblong bodies compoſed of skin and a ſpongy kind of fleſh.

CHAP. II.

Of thoſe parts, called Nymphæ, *and the* Clytoris.

THe *Nymphæ*, or wings, are a membrany, or filmy ſubſtance, ſoft, and ſpongy, and partly fleſhy; they are of a ruddy colour, like the comb of a cock under his throat; they are two in number, though in the beginning they are joyned together by an acute Angle; where they produce a carneous ſubſtance, like the *Præputium* which cloaths the *Clytoris*. Sometimes theſe wings ſo far encreaſe, that there is many times need of inciſion; a diſeaſe common among the *Egyptians*,

The *Clytoris*.

The *Clytoris* is a certain ſubſtance in the upper

per part of the great Cleft, where the two wings concur. This in Women is the ſeat of Venereal pleaſure: It is like the Yard in ſituation, ſubſtance, compoſition, and erection, and hath ſomething correſpondent both to the *Prepuce*, and to the *Glans* in men. Sometimes it grows out to the bigneſs of the Yard, ſo that it hath bin obſerved to grow out of the body, the breadth of four fingers.

This *Clytoris* conſiſts of two ſpongy and ſinewy bodies, having a diſtinct original from the bone of the *Pubes*. The head of this is covered with a moſt tender skin, and hath a hole like the *Glans*, though not quite through; in which, and in the bigneſs, it differs only from the Yard.

CHAP. III.

Of the fleſhy knobs, and the greater neck of the Womb.

PReſently behind the wings, before we go far inward in the middle of the Cleft, there do appear four knobs of fleſh, being placed in a quadrangular form, one againſt the other; they are ſaid to reſemble Myrtle-berries in form. In this place is inſerted the Orifice of the bladder, which opens it ſelf into the fiſſure, to caſt forth the Urine into the common channel. Now leaſt any cold air, or duſt, or any ſuch thing ſhould enter into the bladder after the voiding of the Urine, one of theſe knobs is ſeated ſo, that it ſhuts the urinary paſſage. The ſecond, is right oppoſite to the firſt, the other two collateral. They are round in Virgins, but they hang flagging when Virginity is loſt.

The

The neck of the Womb

The lips of the womb being gently ſeparated, the neck of the womb is to be ſeen: In which, two things are to be obſerved; the neck it ſelf, or the channel, and the *Hymen*, which is there placed: By the neck of the womb, is underſtood the channel, which is between the ſaid knobs, and the inner bone of the womb; which receives the Yard like a Sheath. The ſubſtance of it is ſinewy, and a little ſpongy, that it may be dilated; In this concavity there are certain folds, or orbicular pleights; theſe are made by a certain Tunicle ſo wrinckled, as if a man ſhould fold the skin with his fingers. In Virgins they are plain; in Women, with often copulation, they are oftentimes worn out; ſometimes they are wholly worn out, and the inner ſide of the *Neck* appears ſmooth; as it happens to whores, and Women that have often brought forth, or have bin over troubled with their fluxes. In old Women it becomes more hard and griſly. Now though this Channel be ſomething writhed and crooked, when it falls and ſinks down, yet in time of the flowers and copulation, or in time of travel, it is erected and extended; and this over-great extenſion in Women that bring forth, is the cauſe of that great pain in Child-bed.

The ſubſtance.

CHAP. IV.

Of the Hymen.

The Hymen.

THe *Hymen* is a Membrane not altogether without blood, neither ſo tender as the reſt, but more ruddy, and ſcattered up and down with little veins, and in a circular form; it is placed overthwart, and ſhuts up the cavity of the

the neck of the Womb. In the middle it hath a little hole, through which the *Menſes* are voided. This at the firſt time of Copulation is broken, which cauſes ſome pain, and guſhing forth of ſome quantity of blood; which is an evident ſign of Virginity; for if the blood do not flow there is a ſuſpition of a former deflowring.

CHAP. V.

Of the Veſſels that run through the neck of the Womb.

BEtween the Duplicity of the two Tunicles, that conſtitute the neck of the Womb, there are many veins and arteries that run along, ariſing from thoſe veſſels that deſcend on both ſides the thighs, and are inſerted into the ſide of the neck of the womb: The great quantity and bigneſs of them deſerves admiration; for they are much bigger than the nature and openneſs of the place ſeems to require.

The cauſe of the largeneſs of the Veſſels.

The cauſe of this is twofold; firſt, Becauſe it being requiſite for the neck of the bladder to be filled with abundance of ſpirits, and to be extended and dilated for the better taking hold of the Yard; there is required a great heat for theſe kind of motions, which growing more intenſe by the act of frication, doth conſume a great quantity of moiſture, ſo that great veſſels are requiſite, and only able to make that continual ſupply that is needful.

There is another cauſe of the longneſs of theſe Veſſels, which is this; Becauſe that the monethly purgations are poured through thoſe veins; for the flowers muſt not come only out of the womb, but out of the neck of the womb alſo

Note. alſo. Whence it happens, that women with child do ſometimes continue their purgations, becauſe that though the womb be ſhut up, yet the paſſages in the neck of the womb are open.

The two holes, or pits, near the lips of the *Pudendum*. This is alſo further to be noted in the neck of the womb, that as ſoon as ever your ſight is entered within the female fiſſure, there do appear to the view, two certain little holes, or pits, wherein is contained a ſerous humor; which being preſſed out in the act of copulation, do not a little add to the pleaſure thereof.

This is the humor with which women do moiſten the top of a mans Yard; not the Seed, but a humor proper to the place, voided out by the Womb.

CHAP. VI.

Of the fabrick of the Womb.

TO the neck of the Womb, the Womb it ſelf is adjoyned in the lower part of the *Hypogaſtrion*, where the hips are wideſt and broadeſt; which are greater and broader thereabouts than thoſe of men; which is the reaſon alſo, that they have broader Buttocks than men have.

The Womb The Womb is placed between the Bladder and the ſtreight gut; being joyned to the bladder and leaning upon the ſtreight gut: where it lies as between two Cuſhions; this ſituation of the womb was fitteſt, that ſo it might have liberty to be ſtretched, or contracted according to the bigneſs of the Fruit contained in it.

The figure. The figure of the womb is round, and not unlike a Gourd, that leſſens, and grows more acute at the one end. The bottom of the womb is knit together

together by Ligaments of its own, which are peculiar: The neck of the womb is joyned by its own ſubſtance, and by certain Membranes to the Share-bone, and the Sacred bone.

As to the bigneſs of it; that varies according to the age or conſtitution of the body, and uſe of Venery. For it is much greater in Women that have brought forth, than in thoſe that are with Child; and after the birth, for the moſt part it exceeds the bigneſs of the bladder; but in virgins, it is for the moſt part equal to the bladder. The big-neſs.

It is of a ſubſtance ſo thick as that it exceeds a thumb's breadth in thickneſs; which after conception is ſo far from decreaſing, that it increaſes ſtill to a greater bulk and proportion.

This ſubſtance, the more to confirm it, is interweaved with all manner of fibres, ſtreight, oblique, and overthwart. The *Fibres*

The Veſſels of the Womb are Veins, Arteries, and Nerves.

There are two little Veins which are carried from the ſpermatick Veſſels to the bottom of the womb; and two greater from the Hypogaſtricks, which go not only to the bottom, but to the neck. The mouth of theſe veins pierce as far as the inward concavity; in which place the extremities of them are called *Acetabula*; which in the time of the Flowers, gape and open themſelves by reaſon of the great plenty and ſtream of blood, that pours it ſelf from thence; and therefore they are, at that time, moſt conſpicuous; in women with Child, that which is called the *Liver of the Womb*, is joyned to them, that it might draw blood for the nouriſhment of the Child; The *Veins*.

Child; at which time their veins do ſo ſwell, eſpecially in the time of, or near, Delivery, that they are as big as the *Emulgent veins*, or at leaſt half as thick as the *Hollow veins*.

The *Arteries.* It hath two Arteries on both ſides, the *Spermatick*, and the *Hypogaſtrick*, which every where do accompany the Veins.

The Womb hath alſo divers little nerves knit together in form of a Net, which are carried not only to the interiour part of the bottom of the Womb, but alſo to the Neck, and as far as the privities themſelves; and that chiefly for ſenſe and pleaſure; for which cauſe there is a great ſympathy between the Womb and the Head.

Note. This is alſo further to be noted, that the Womb in its ſituation is not fixed and immoveable, but moveable, by reaſon of two ligaments which hang on both ſides, from the Share-bone; and piercing through the *Peritonæum*, are joyned to the bone it ſelf, ſo that it ſometimes happens that through thoſe holes of the *Peritonæum*, which give paſſage to theſe ligaments being looſened, either the *Omentum*, or the Entrails, do ſwell outwardly, and cauſe the burſtneſs either of the Caul or of the Guts, and ſometimes it happens by reaſon of the looſeneſs of thoſe ligaments, that the womb is moved with ſuch force, that it falls down; and in the act of Copulation is moved up and down; ſometimes it moves upward, that ſome Women do affirm that it aſcends as high as their Stomack. Now though the Womb be one continued body, yet it is divided into the *Mouth*, and the *Bottom*.

The *Bottom* of the Womb is called all that which,

which, by ſtill aſcending, ſtretches it ſelf from the internal Orifice to the end; being narrow toward the Mouth, but dilating it ſelf by little and little, till it come at the entrails.

The *Mouth* of the womb, is that narrowneſs between the neck and the bottom; it is an oblong and tranſverſe Orifice; but, where it opens it ſelf, orbicular, and round; the circumference very thick, and of an exquiſite feeling; and if this mouth be out of order, and be troubled with a Scirrhous brawn, or over-fatneſs, over-moiſture, or relaxation, it is the cauſe of Barrenneſs. In thoſe that are big with Child, there uſes to ſtick to this Orifice, a thick viſcous glutinous matter, that the parts moiſtned may be the more eaſily opened. For in the delivery, this *mouth* is opened after a very ſtrange and miraculous manner, ſo that according to the bigneſs of the birth, it ſuffers an equal dilatation, from the bottom of the womb to the privie member.

CHAP. VII.

Of the preparing Veſſels in Women.

THe Spermatick Preparing Veſſels, are two Veins, and two Arteries, differing not at all from thoſe of men, either in their number, original, action, or uſe, but only in their *bigneſs*, and the manner of their *inſertion*. For as to their number, there are ſo many veins, and ſo many Arteries as in men. They ariſe alſo from the ſame place as in men; that is to ſay, the right, from the trunck of the hollow vein deſcending; the left, from the left Emulgent. The Veſſels.

There are two Arteries alſo, on both ſides one, which

which grow from the *Aorta*; these both bring vital blood for the work of Generation.

As to the Longitude and Latitude of these Vessels, they are narrower and shorter in Women; only where they are wrinckled, they are much more wreathed and contorted than in men; for, the way being shorter in women than in men, Nature required, for stretching out of these vessels, that they should be more wrinckled and crankled than in men, that the blood might stay there in greater qantity, for preparation of the Seed.

The *Insertion* of the vessels.

These vessels in Women are carried with an oblique course through the small guts to the Stones, being wrapt up in fatter membranes; but in the mid way they are divided into two branches, whereof the greater branch goes to the Stone, constituting the various or winding body, and those wonderful inoculations: the lesser branch ends in the womb; in the sides of which it is scattered up and down, and chiefly at the higher part of the bottom of the womb, for nourishment of the Womb, and of the birth; and that some part of the flowers may be purged out through those Vessels: now because the Stones of Women are seated near the womb, for that cause these vessels fall not from the *Peritonæum*, neither make they such passages as in men, neither reach they to the Share-bone.

CHAP. VIII.

Of the Stones in Women.

THe Stones of Women, although they do perform the same actions, and are for the same use as mens, yet they differ from them in situation,

tion, ſubſtance, temperament, figure, magnitude, and in their Covering.

They are ſeated in the hollowneſs of the *Abdomen*; neither do they hang out as in men, but they reſt upon the Muſcles of the Loins, and this for that cauſe that they might be more hot and fruitful; being to elaborate that matter, with which the Seed of man engenders man. Their *ſituation.*

In this place ariſes a Queſtion, not trivial; Whether the Seed of Woman be the efficient, or the material cauſe of generation? To which it is anſwered, that though it have a power of acting, yet it receives the perfection of that power from the Seed of Man. A doubt

The Stones of Women differ from mens alſo, as to their figure, becauſe they are not ſo round and oval as thoſe of men, being in their fore and hinder part more depreſſed and broad, the external ſuperficies being more unequal, as if a great many knots and kernels were mixed together. There is alſo another difference, as to the ſubject, becauſe they are ſofter & moiſter than thoſe of men, being more looſe and ill compacted. Their *figure.*

Their magnitude and temperament do alſo make a difference: for the Stones of Women are much colder and leſſer than Mens; which is the reaſon that they beget a more thin & watry Seed. The *bigneſs* and *temper.*

Their coverings alſo do make a difference: for mens are wrapt up in divers Tunicles, becauſe being pendent outward, they were otherwiſe more ſubject to external injuries; but the ſtones of women have but one tunicle, which though it ſtick very cloſe to them, yet are they alſo half cloathed over with the *Peritonæum*

CHAP. IX.

Of the deferent, or Ejaculatory Veſſels.

THe Deferent Veſſels are, two blind paſſages, on both ſides one, nothing differing in ſubſtance from the ſpermatick Veins. They riſe in one part from the bottom of the Womb, neither do they reach from their other extremity, either to the Stone, or to any other part; but are ſhut up, and unpaſſable, adhering to the womb, juſt as the blind Gut adheres to the *Colon*; but winding half way about the Stones, are every wayes remote from them, no where touching them; only are tied to them with certain Membranes, not unlike the wings of Bats, through which certain Veins and Arteries, being produced from the Stones do run; and end in theſe paſſages. Where they begin, at the bottom of the womb, they are hollow and large; but as they proceed further on, they grow narrower, till, near their end, they do again obtain a larger bigneſs; Theſe two paſſages thus running from the corners of the womb to the Stones, are taken only to be certain ligaments, by which the Stones and the Womb are ſtrongly knit together; and theſe ligaments in Women, are the ſame things with the *Cremaſteres* in men.

CHAP. X.

Of the Actions and Uſes of the Genital parts in Women.

IN the privie part, are ſeen the *Pubes*, the mountains of *Venus*, the two lips, the orifice under which the two wings lye hid, the little knobs

knobs of fleſh, reſembling Myrtle-berries, the paſſages of the Urine, and the Clytoris.

As for the *Pubes*, and the Mountains of *Venus*, they ſerve for this uſe, that the great Orifice might be the better ſhut, and to avoid *compreſſion* in copulation; for which cauſe they are beſet with hair, and are covered with a hard kind of fat; the great Orifice receives the Yard, and gives paſſage to the Urine and the birth. The uſe of the Wings, or knobs of fleſh like myrtle-berries, are for the defence of the internal parts, ſhutting the Orifice of the neck, leſt cold air, duſt, or any other annoyances ſhould hurt it, from without; and while they ſwell up, they cauſe titillation and deſire in thoſe parts. Laſtly, the paſſages of the Urine being ſhut up by the knobs of fleſh, reſembling myrtle-berries, hinders the unvoluntary paſſage of the Urine.

CHAP. XI.

Of the Action of the Clytoris.

THe action of the *Clytoris* is like that of the Yard, which is erection; which erection is for the motion, and attraction of the Seed.

CHAP. XII.

Of the action and uſe of the Neck of the Womb.

THe action of the neck of the Womb, is the ſame with that of the Yard; that is to ſay, Erection, which is occaſioned divers wayes. Firſt, all this paſſage is erected, and made ſtreight, for the better conveyance of the Yard to the Womb. Then, while the whole paſſage

is erected, it is repleted with ſpirit and vital blood, whereby it becomes narrower for the more ſtreight embracing of the Yard.

The cauſes of this Erection are; firſt, becauſe if the womb were not erected, the Yard could not have a convenient paſſage into the womb; ſecondly it would hinder convenient affrication, without which the Seed could not be drawn forth. Laſtly, it hinders any hurt, or damage wch might be done by the violent force of the Yard.

CHAP. XIII.

Of the uſes of the veſſels running through the neck of the womb.

Firſt, it is required that there ſhould be a concurrence of divers Veins and Arteries, for the nouriſhment of that part; and though that part it ſelf being full of Membranes, does not require much nouriſhment, yet by reaſon that it is to ſuffer Erection, that could not be done but by blood and ſpirits, which are contained in theſe veſſels: Beſides, although the ſubſtance of this part be of a cold temperament, being notwithſtanding ſtill heated by the act of Copulation, that heat would ſoon conſume a ſlender nouriſhment; which nature hath ſupplied, by the concourſe of theſe Veſſels. Another cauſe of the plenty of theſe veins, is nouriſhment of the Birth, and the excluſion of flowers.

CHAP. XIV.

Of the actions of the Womb.

The firſt uſe of the Womb is *to attract* the Seed by a familiar ſympathy, juſt as the

Second

Second uſe is *to retain* it, which is properly called Conception.

The third is *to cheriſh* the Seed thus attracted, to alter it, and change it into the Birth, by raiſing up that power which before lay ſleeping in the Seed, and to reduce it from power into act.

The fourth action of the Womb is *to ſend forth* the birth at the time prefixed; the apt time of expulſion, is, when the expulſive faculty begins to be affected with ſome ſenſe of trouble, that is, when the Birth afflicts and oppreſſes the Womb with its own weight.

Beſides theſe uſes, it hath theſe moreover; To nouriſh the Birth, and to dilate it ſelf, which it doth by the help of Veins and Arteries, which do fill more & more with matter, as nature requires.

The chiefeſt action of the Womb, and moſt proper to it, is, *the retention of the Seed*; without which, nothing of other actions could be performed for the Generation of man.

The proper actions of the Womb.

CHAP. XV.

Of the Utility of the Womb.

Firſt, it is the moſt fit place for Copulation, as being in a place furtheſt removed from the ſenſes; near which it were not fit to be, by reaſon of the inconveniencies which would neceſſarily ariſe.

It is moſt fit *to receive the Birth*, as being hollow; in which concavity the birth may increaſe to its full proportion every way.

It is moſt fit for the *excluſion of the Birth*, as being placed downward, whereby the birth might help it ſelf with its own weight; and alſo by

reaſon of the Muſcles of the *Abdomen*, which ſerve for compreſſion, and do help the endeavours of the mother.

CHAP. XVI.

Of the Utility of the preparing Veſſels in Women.

THe Utilities of theſe Veſſels are taken from their Original, and from their Inſertion, the right Vein riſing from the Holiow; and the left from the Emulgent, as in men; that the more hot and purer blood might come from the right vein, for the procreationof Males; and the more ſerous and watry blood from the Emulgent, for the generation of Women.

The Veſſels alſo in women are ſhorter than in men, becauſe the way is not ſo far to the Sones; which brevity of the Veſſels is lengthned out by the many turnings and windings with which thoſe Veſſels are endued. In the middle way, thoſe Veſſels divide themſelves like a Fork, the greater part going to the Stones, carrying the matter for Seed; the leſſer is carried to the womb, where it ſcatters it ſelf all along the ſides of it, for the nutrition of the Womb.

As for the Arteries, they afford the blood which is more full of ſpirits to perfect the Seed.

CHAP. XVII.

Of the Utility of the Stones.

THe uſe of the Stones in Women, is the ſame as in men; that is to ſay, to prepare the Seed and to make it fit for procreation. They are ſeated

ed within, that they ſhould not want a continual heat, to cheriſh them; for the matter of the Seed being colder in women than in men, it requires a greater heat, which it would of neceſſity want, were the Stones placed outward, like thoſe of men; and for that cauſe are they covered only with one Tunicle, that the heat of thoſe parts may more eaſily paſs to them. And therefore the Stones of women are ſofter than thoſe of men, becauſe they ſhould not perfect ſo ſubſtantial a Seed; and that the heat of the adjacent parts ſhould not be wholly taken up in the cheriſhing of them.

Their figure is not exactly round, but depreſſed, that the little Meanders of the veins diſperſed through the Membrane, from the Stones to the deferent Veſſels, might have more room to be inſerted for the attraction of the Seed, out of the whole ſubſtance of the Stones. The inequality and ruggedneſs of them makes for the longer ſtay of the Seed in thoſe crooked and winding Veſſels. Their figure.

SECT. III.

CHAP. I.

Of the ſigns of Conception.

HAving thus ſhewed you the Anatomy and Uſe of the parts, it will be requiſite to diſcourſe of the *Conception* it ſelf, which is the main and chief end of theſe Veſſels: And firſt of the ſigns of Conception. Signs of *conception.*

The ſigns of Conception on the Mothers ſide, are certain and apparent; firſt, if after ſhe hath had the company of her Husband, ſhe hath received more content than ordinary.

Pains in the head, Vertigo, dimneſs of the eyes; all theſe concurring together, portend conception; the apples of the eyes decreaſe, the eyes themſelves ſwell, and become of a dark colour, the veins of the eyes wax red, and ſwell with blood, the eyes ſink, the eye-brows grow looſe, various colours appear in the eyes, little red pimples riſe in the face, the veins between the noſe and the eyes ſwell with blood, and are ſeen more plain; the vein under the tongue looks greeniſh, the neck is hot, the back bone cold, the veins and arteries ſwell, and the pulſes are obſerved more eaſily; the veins in the breaſt firſt look of a black colour, but afterward turn yellowiſh, the teats look red; if ſhe drink cold drink ſhe feels the cold in her breaſt, ſhe loaths her meat and drink, ſhe hath divers longings, but her natural appetite is deſtroyed: continual vomitings follow, and weakneſs of the ſtomach, ſour belches, worms about her Navel, faintneſs of the loyns, the lower part of her belly ſwelling, inward griping of the body, the retention of the Seed 7 dayes after the act of copulation: After which act there is a cold and trembling which ſeizes the external members; the attractive force of the womb increaſes; the womb dries up. It is alſo a certain ſign of conception, if the Midwife touching with her finger the interiour neck of the womb, ſhall find it exactly cloſed, ſo that the point of a needle will not go between: the

womb

womb waxeth round and ſwells, the flowers ceaſe to flow (for the veins through which they come down, carry the blood to the nouriſhment of the birth;) the thighs ſwell with ſome pain, the whole body grows weak, and the face waxes pale; the Excrements proceed ſlower out of the body: The Urine is white, a little cloud ſwimming at the top, and many atoms appear in the Urine. Take the Urine of a Woman, and ſhut it up three dayes in a glaſs, if ſhe have conceived, at the end of three dayes there will appear in the Urine certain live things, to creep up and down. Take alſo the Urine of a Woman, and put it in a baſon a whole night together, with a clean and bright needle in it, if the woman have conceived, the needle will be ſcattered full of red ſpeckles, but if not, it will be black and ruſty.

CHAP. II.

Whether ſhe have conceived a Male.

IF ſhe have conceived a Male Child, the right eye will move ſwifter, and look clearer than the left. The right pap will alſo riſe and ſwell beyond the left, and grow harder, and the colour of the Teats will change more ſuddenly. The milk will increaſe more ſuddenly, and if it be milked out and be ſet in the Sun, it will harden into a clear Maſs, not unlike pearl. If you caſt the milk of the woman upon her Urine, it will preſently ſink to the bottom. Her right cheek is more ruddy, and the whole colour of her face is more chearful; ſhe feels leſs numneſs: The firſt motion of the Child is felt more lively in the right ſide, for the moſt part upon the ſixtieth day. *Conception of a Male.*

if

If her flowers flow the fourtieth day after Conception. The belly is more acute toward the navel. As the Woman goes, ſhe always puts her right leg forward, and in riſing ſhe eaſes all ſhe can her right ſide ſooner than her left.

CHAP. III.

Whether ſhe have conceived a Female.

Conception of a Female.

IF ſhe have conceived a Female, the ſigns are for the moſt part contrary to thoſe aforeſaid.

The firſt motion is made moſt commonly the ninetieth day after conception, which motion is made in the left ſide; Females are carried with greater pain, her Thighs and Genital Members ſwell, her colour is paler, ſhe hath a more vehement longing. Her flowers flow the thirtieth day after Conception. Girles are begot of Parents who are by nature more cold and moiſt, their Seed being more moiſt, cold, and liquid.

CHAP. IV.

Of the Conception of Twins.

Conception of Twins.

IF a Woman have conceived Twins, the ſigns thereof appear not, till the third or fourth month after her Conception; and then they will appear by the motion of the Infant, and by the extraordinary ſwelling of her Belly. As to the motion, it is plain, that ſhe doth bear twins if ſhe perceive a motion on the right and left ſide at the ſame inſtant, which ſhe perceives more quick and violent. As for the greatneſs of the belly; If the Woman perceive it bigger than at any other times of her being with Child; as alſo if the two flanks be ſwelled higher than the middle of the belly; if there do appear, as it were a line of diviſion

vſion from the navel to the groin, making a kind of Channel all along; if the Woman carry her burden with more than ordinary pain: Theſe are commonly the ſigns of Twins.

CHAP. V.

Of falſe Conception.

False *conception.*

WOmen do oftentimes deceive themſelves concerning their Conception; for they do many times believe themſelves to be big with Child, when it is nothing elſe but either the Retention of their flowers, which do not fall down according to their accuſtomed Periods of time; or elſe that which is called the *Moon-calf*, which is a lump of fleſh, for the moſt part like the guiſern of a bird, greater or leſſer, according to the time of its being there, which is moſt commonly not above four or five months.

Several ſorts of *Moles.*

Of Moles there are two ſorts; the one is called the true Mole, the other is called the falſe mole.

of the true *Mole.*

The true Mole is a fleſhy body, filled with many veſſels, which have many white, green, or black lines, or Membranes; it is without growth, without motion, without bones, without bowels, or entrails; receiving its nouriſhment through certain veins; it lives the life of a Plant, without any figure or order, being engendered in the concavity of the Matrix, adhering to the ſides of it, but borrowing nothing of its ſubſtance.

Of the falſe *Mole.*

Of the falſe Mole there are four ſorts; the Windy Mole, which is a conflux of Wind; the Watry Mole, which is a conflux of watry humors; the Humorous Mole, which is a conflux of various humours; the Membranous Mole, which

is

is a thin bag filled with blood. All these four are contained in the concavity of the Womb.

Signs of Moles.

These Moles are sometimes engendered with the Infant, though they do often cause the Infant to die; either because it doth deprive the Infant of that nourishment which goes from the Infant to the encrease of that; or else because it hinders the growth and perfection of the Infant. The cause of the fleshy Mole doth not alwayes proceed from the Mother, for the Man doth often contribute to the increase of it, when the seed of the man is weak, imperfect, and barren, or, though it be good, if there be too small a quantity of it, which after it is mingled with the Seed of the woman, is choak'd by the menstrual blood, and so not being sufficient for the generation of the Infant, instead thereof produces this little mass of flesh, which by little and little grows bigger, being wrapt about in a caul, while nature strives to engender any thing rather than to be idle.

The Windy Mole.

It happens also, when the woman, during her monthly purgations, receives the company of her husband, her body being not yet purged and void; or else when the woman lies with a great desire and lust with her husband, after she hath conceived; or when she hath retained her monthly courses beyond her time.

The Watry Mole.

The windy mole is engendred by the weak heat of the matrix, and the parts adjoyning, as the Liver and Spleen, which engender a quantity of wind, which fix in the concavity of the matrix.

The watry mole is ingendred of many confluences of water, which the Womb receives, either

ther from the ſpleen, or the liver, or the parts adjoyning, or elſe from the weakneſs of the liver which cannot aſſimilate the blood which is ſent thither, for the nouriſhment of the thing contained in it; part whereof turns into water, which cannot be voided, but remains in the Womb.

That which is called the Humorous Mole, is engendred of many moiſt humours, ſeroſities, or the Whites, or certain watry purgations, which ſweat forth from the menſtruous veins, and are contained in the concavity of the Matrix.

The membranous mole, is a skin or bag, which is garniſhed with many white and tranſparent veſſels, filled up with blood: This being caſt into the water, the blood goes out, and the membrane is ſeen only to gather like a heap of clotted ſeed. The membranous Mole.

Falſe Conception hath many ſigns, common with the true conception; as the ſuppreſſion of the flowers, depraved appetite, vomitings, ſwelling of the belly, and of the breaſts; ſo that it is a hard thing to diſtinguiſh the one from the other: only theſe that follow are more properly the ſigns of a falſe than true conception. For in a falſe Conception, the face is ordinarily puffed up; the breaſts, that at the firſt were ſwollen, afterwards become, every day more than other, ſofter and lanker, and without Milk. In fine, the face, the breaſt, the arms, the thighs and groyns grow lank and meager: The belly waxes hard, as happens to thoſe who are troubled with the Dropſie, and almoſt of an equal roundneſs; with many pricking pains, at the bottom of the belly, which have ſcarce any intermiſſion; which is the cauſe The ſigns of a falſe *Conception.*

cauſe that they can hardly ſleep, being encumbred with a heavy and dead burden. It may be known alſo by other ſigns, for in the conception the Male-Infant begins to move at the beginning of the third Month, for the moſt part; and the Fe-male at the beginning of the third or fourth month: now where any motion happens, the woman ought to obſerve whether ſhe have any milk in her breaſts or no: if ſhe have milk in her breaſts, it is a ſign of true conception; if ſhe have not, it is a ſign of falſe conception. Beſides, in a true conception, the Mother ſhall perceive her Child to move on all ſides, oftner though to the right flank than to the left, ſometimes up, ſometimes down, without any aſſiſtance; but in a falſe conception, although there be a kind of motion, which is not enlivened; that proceeds from the expulſive faculty of the Mother, and not from the Mole. The Mother ſhall alſo perceive it to tumble alwayes on that ſide ſhe lies, not having any power to ſuſtain it ſelf; beſides, as ſhe lies on her back, if any one do puſh gently downward the burden of her belly, ſhe ſhall perceive it to lie and reſt in the place where it was puſhed, without returning thither: beſide, that which will confirm it more, is, when after the end of nine months the woman ſhall not come to her Travel, but that her belly ſtill ſwells and is puffed up more and more, all the reſt of the parts of the body growing thin and meager, this is a ſign of a Mole, notwithſtanding that many Women have been known to go ten or eleven months before their delivery.

The ſigns of the windy mole are theſe; when the

the Belly is equally ſtretched and ſwelled up like a Bladder, more ſoft than when it bears the Fleſhy mole, and eſpecially near the groins, and ſmall of the belly; if it be ſtruck on, it ſounds like a drum; ſometime the ſwelling decreaſes, but by and by it ſwells more and more; the woman feels her ſelf more light, it is engendered and encreaſes ſwifter than the fleſhy mole, or the Watry, and it makes ſuch a diſtention of the belly, as if one were tearing it aſunder: For the watry and humorous mole, the ſigns are almoſt the ſame; the Belly increaſes and ſwells by little and little, as the woman lies upon her back, the ſides of her belly are more ſwelled and diſtended then the middle, or the bottom of the belly, which grows flatter then, by reaſon that the water and the humours fall down to the ſides of the belly, moving up and down on the belly, as if there were a fluctuation of water there.

This diſtinction is more to be obſerved in the Watry Mole, that the flank and thighs are more ſtretched and ſwollen than the humoral, becauſe that the waters flow thither oftentimes. And that which comes forth through Nature's Conduit, is as clear as Rock-water, without any ill ſavour: but that which flows out in the *humoral* diſtemper is more red, like water wherein fleſh hath been waſhed, and is of an ill ſavour. This is alſo to be marked in falſe conceptions, that the flowers never come down, and the Navel of the Mother advances it ſelf little or nothing, both which happen in true conceptions.

There are, beſides theſe above-written, certain other Tumours which the Women do take for Moles.

Moles. Theſe occaſion a rotundity and ſwelling in the belly, which are not diſcovered till the woman be opened, and then there doth appear, though the body of the womb be clean and neat, without any thing contained in it, at one or both corners of the womb, a quantity of water, contained as it were in little bags; in others, are to be ſeen a heap of kernels and ſuperfluous fleſh cluſtered up together in the womb, which cauſe it to ſwell. Yet in theſe women it hath been obſerved, that their purgations have been very regular, which hath been a ſign that the womb it ſelf hath been in good temper.

The pendent Mole.

There is alſo another Excreſcency of Fleſh, which may be termed a pendent Mole, which is a piece of fleſh hanging within the inner neck of the womb, which at the place where it is faſtned, is about a fingers breadth, ſtill increaſing bigger and bigger toward the bottom like a little bell: This fleſh hanging in the interiour neck of the womb, poſſeſſes the whole Orifice of the privy member, ſometimes appearing outward, as big as the fiſt, as hath been obſerved in ſome Women. Of the cures of all theſe, we ſhall treat in due place.

CHAP. VI.

How Women with Child ought to govern themſelves.

IN the firſt place, ſhe ought to chooſe a temperate and wholeſome air, neither too hot nor too cold, nor in a watry and damp place, nor too ſubject to fogs and winds, eſpecially the South-wind, which is a great enemy to Women with Child

child, cauſing oft times abortion in them. The Northwind is alſo hurtful, engendring Rheums and Catarrhs, and Coughs, which do often force a woman to lie down before her time. Likewiſe thoſe winds which carry with them evil odours and vapours, for theſe being ſucked with the air into the Lungs, are the cauſe of divers diſeaſes.

For her Diet, ſhe ought to chooſe meat that breeds good and wholeſome nouriſhment, and which breeds good juice; ſuch are meats that are moderately dry; the quantity ought to be ſufficient, both for themſelves, and for their children, and therefore they are to faſt as little as may be; for, abſtinence, unleſs upon good occaſion, renders the child ſickly, and tender, and conſtrains it to be born before its time, to ſeek for nouriſhment; as the overmuch diet ſtuffs it up, and renders it ſo big that it can hardly keep its place. Her diet.

All meats too cold, too hot, and too moiſt, are to be avoided, as alſo the uſe of Salads and Spiced meats, and the too much uſe of ſalt meats are alſo forbidden, which will make the child to be born without nails, a ſign of ſhort life. Her bread ought to be good wheat, well baked and levened. Her meats ought to be Pigeons, Turtles, Pheſants, Larks, Partridge, Veal, and Mutton. For herbs, ſhe may uſe Lettice, Endive, Bugloſs, and Burrage, abſtaining from raw Salads: for her laſt courſe, ſhe may be permitted to eat Pears, Marmalade, as alſo Cherries and Damſins; ſhe muſt avoid all meats that are diuretick, and provoke urine, or the terms; and ſuch meats as are windy, as Peaſe, and Beans.

Of Longing. Yet becauſe there are ſome Women that have ſuch depraved ſtomachs, by reaſon of a certain ſalt and ſowre humour contained in the membranes of the ſtomach, as that they will eat coals, chalk, aſhes, cinders, and ſuch like traſh, ſo that it is impoſſible to hinder them; to ſuch therefore we can only ſay thus much, that they ought to forbear as much as in them lies, aſſuring them that ſuch traſh does not only endanger their own health, but the health of the child. Yet if they cannot command that depraved appetite, let them ſo provide, though it be by giving ſome ſmall ſatisfaction to their depraved longings, that they do not haſten any further inconvenience; for though thoſe ſtrange meats be very contrary to nature, yet the ſtrange deſire that they have to them, does not a little avail to the digeſtion of them. For her drink, let it be ſmall Ale, though now and then a cup of pure Wine does not amiſs, to comfort the Stomach, and the parts dedicated to Generation.

Her ſleeping. Her time of ſleep is beſt in the night, for the concoction of thoſe meats which ſhe hath eat in the day time: ſhe muſt avoid by all means, the ſleeping after dinner; ſhe may ſleep full out nine hours; her ſleeping beyond that time is prejudicial.

Her Exerciſe. She may exerciſe her ſelf moderately; for violent exerciſe looſens the *Cotyledones*, through which the Infant receives his nouriſhment: the riding in Coaches is forbid, eſpecially, for the laſt three months.

Other precepts. She ought to avoid great noiſes, as the noiſe of Guns, or great Bells.

Laughing

Laughing and crying, if it be immoderate, is extreamly hurtful, as alſo immoderate anger.

In the firſt four months ſhe ought not to lye with her Husband, for that ſhakes and moves the fruit of her Womb, and cauſes the Flowers to deſcend; ſhe muſt alſo abſtain in the ſixth and eighth; but in the ſeventh and ninth it is not denied, and is thought to facilitate the Delivery.

She ought alſo to keep her body ſoluble, which if it ſhould not come of it ſelf, ſhe muſt take looſening ſyrups to help nature; as ſoon as ever they perceive themſelves to be with child, they muſt lay aſide their busks, and not ſtreighten themſelves any way, for fear of hurting the fruit of their Womb, by not giving it its full liberty of growth.

CHAP. VIII.

How women ought to govern themſelves, in the time of their going with Child.

Precepts concerning the breaſts.

FIrſt, that her breaſts, after her delivery, may not grow big, and ſwell overmuch; as alſo to avoid the danger of too much blood, which being converted into milk, may chance to curd and breed ſome diſeaſe in the breaſt: Therefore, as ſoon as ſhe perceives her ſelf with child, let her carry about her neck, a ſmall neck-lace of Gold, though ſome do more eſteem of a neck-lace of Steel, or a little ingot of Steel, to hang between the two breaſts: you may alſo foment the breaſts a quarter of an hour every morning, with the diſtilled waters of Sage, Periwinckle, or ground-Ivy, making them firſt luke-warm: when the third or fourth month after her time is come,

Concerning the belly.

and that ſhe perceives the Infant to begin to move, about which time the belly begins to ſwell, and to grow big, ſhe may ſwathe it with a linnen ſwath-band, which ſhe may anoint with ſome convenient *Pomatum*; this keeps the Belly ſmooth, and from wrinckles, and from hanging down like a Tripe.

She may uſe this Liniment, or Pomatum.

℞. The Gall of a Kid, and of a Sow, of each ℥iii. Capon-greaſe and Gooſe-greaſe of each an ounce and a half; cut theſe into little pieces, and melt them in an earthen diſh, putting thereto as much water as will ſuffice to keep them from burning; then ſtrain it through a linnen cloath, and afterwards having waſhed it in fair water, untill it be very white, add to it of the marrow of a red Deer, about an ounce; then waſh it again in Roſe-water, or ſome other water of a good ſcent and anoint the ſwathe-band therewith.

Or this,

℞. Of the greaſe of a Dogg, and the fat of Mutton which is about the Kidneys, of each two ounces; the fat of a Whale, about an ounce; Oyl of ſweet Almonds, about an ounce and half; prepare the greaſes as aboveſaid; then mingle them with the other things, and waſh them in Roſe-water, as before.

Some women that are loath to greaſe their bellies with theſe oyntments, do carry the skin of a Dogg, or elſe the outward and thin pilling of a Sheep's skin: Take the skin of a Dog ready dreſt, for the making of Gloves; waſh it a good many times in fair water firſt, and afterward in Roſe-water, then dry it in the ſhade, and moiſten it in the foreſaid Oyls.

Take

Take this one more Liniment.

℞. A quarter of a pound of freſh butter, well waſhed in fair water; of Roſe-water, and of Oyl of ſweet Almonds, an ounce; of the ſeed of a Whale, half an ounce; melt theſe altogether, and anoint the belly. Theſe oyntments are to be kept in a Gally-pot, covered over with Roſe-water.

The Woman having attained the ninth month of her time, and ſtill continuing theſe oyntments, ſhe may now begin to uſe more exerciſe, walking gently before dinner, for the firſt twelve, or fifteen days of that month; afterwards ſhe may uſe a more ſtrong exerciſe, that is, for the eight, or ten next dayes. In the firſt daies of this month it might not be unprofitable to be bathed in the following decoction, for the ſpace of a quarter of an hour; and being afterwards put to bed, to let her ſelf be well rubbed, and afterwards anoynted with ſome good oyntment all about the Navel, along the *Os ſacrum*, and the bone of the ſmall guts, and all about her hips and thighs.

You may uſe this Bath.

℞. Of Mallows, Marſh-Mallows, Mother-wort, of each two handfuls; Roots of Lillies three ounces, of Camomile and Melilot-flowers, of each a good handful; the ſeed of Line, Quinces, and Fenugreek, of each an ounce; boyl all theſe in fair water to make a decoction, and for a half bath.

You may uſe this Oyntment.

℞. Hens greaſe, three ounces; the greaſe of a Duck, an ounce and a half; Oyl of Linſeed, an ounce and a half; freſh butter two ounces;

melt all theſe together, and then waſh them well, either in Pellitory-water, or in the water of Mugwort, adding thereto two ounces of the Muſcilage of Marſh-mallows.

If the Woman all her time do complain that ſhe feels little, or no motion of the Child, let her carry upon her Navel this following Quilt, which will give ſtrength to the Infant..

℞. powder of Roſes, red Corral, Gilly-flowers, of each three ounces and an half; Seed of Angelica, two drams; Maſtick, a dram and a half, Ambergreece two grains, Muſk one grain; put all theſe in a ſack of fine linnen, and quilt them together for the uſe aforeſaid. Thus much is to be obſerved by women with Child that are in health, and have no other diſeaſes hanging upon them: but of the other diſeaſes incident to women with Child, we ſhall take a time hereafter to Treat.

SECT. IV.

Of the formation of the Child in the Womb.

CHAP. I.

Of the mixture of the Seed of both Sexes, as alſo of its ſubſtance and form.

AFter that the Womb, wch is the Genital Member of the Female Sex hath receiv'd the Seed of the Man, ſhe commixes alſo her

her own Seed, ſo that there is now but one mixture made of the Seed of both Sexes.

Now of the next matter, of the birth; There is a difference among the learned, which being unneceſſary for this place we ſhall let go, and ſtick cloſe to them, who affirm, that the ſeed of both Sexes, being confuſed in the Womb, doth make up the firſt matter of the birth; ſo that if there were not a mixture of both ſeeds, it were impoſſible that any generation could be. Yet though there be of neceſſity a confuſion of both Seeds, we deny not but that their qualities are different, for the ſeed of a man exceeds the ſeed of a woman, both in thickneſs and heat, which is more cold and moiſt, and therefore more watry. Yet though they differ thus in quality, it is not to be denied, but that the ſeed of the Woman gives a mutual aſſiſtance to the ſeed of the Man, in the work of generation.

But it being unqueſtionable, that the menſtruous Blood is the matter of the womans ſeed, therefore that ye may know the Original of it, it is to be underſtood that the *Menſtruous blood* is nothing elſe but an excrement of the third concoction, gathered together every month, and purged out. Which Purgation being duly made, the woman is then in perfect health of body; but if they come not down according to their accuſtomed times, and ſeaſons, or do not come down at all, the woman neither can conceive nor engender.

Thus the Seeds of both Sexes meeting in the womb, and there mixing together, they are preſently encloſed in a little Tunicle, begot by the

heat of the womb, and are there as it were coagulated and curdled together.

CHAP. II.

Of the three Tunicles which the birth is wrapt in, in the Womb.

First, out of the extreme ſuperficies of the Seed, by reaſon of the more watry moiſture of the womans Seed, a thin Membrane is generated, which by reaſon of its moiſt qualitie is dilated farther, being at firſt tranſparent; but, after the Birth comes forth, folded up together, and is called the *Secundine.*

But of the ſuperfluous moiſture of theſe two Tunicles, are begot two other Tunicles, which defend the Infant from being clogged with any ſuperfluities, as from the Flowers retained after conception, which ſerve neither for the nouriſhment, nor for the increaſe of the Infant. Yet are they retained till the very time of the birth: at which time they are either let out by the hand of the Midwife; or elſe burſting the Secondine wherein they are contained, they flow out of themſelves.

The ſecond Tunicle is that which was anciently called *Allancoides*, wrapping about all the interiour parts, from the Navel downwards; this is full of folds and wrinckles; in which the urine, ſweat, and other ſharp humours, that diſtill from the infant, almoſt grown to maturity, are contained and kept to the time of Delivery.

By this ſecond Tunicle, therefore the Infant is delivered, and defended from thoſe humours, leſt they ſhould either corrode, and hurt the tender

tender skin of the Infant, or elſe any way defile, and foul the Infant.

The third Tunicle, within all theſe, compaſſes the whole birth round about, defending it from all ſharp exteriour humours, being very ſoft and tender.

CHAP. III.

Of the true generation of the parts, and the increaſe of them, according to the ſeveral dayes and ſeaſons.

AFter the Womb hath received the Genital ſeed, and by its heat hath ſhut them both up, curdled and coagulated together, from the firſt to the ſeventh day are generated many fibres, bred by a hot motion, in which not long after, the Liver, with its chief Organs, is firſt formed. Through which Organs, the vital ſpirit being ſent to the ſeed, within the tenth day forms, and diſtinguiſhes the chiefeſt members. This ſpirit is let in through certain veins of the Secondine, through which the blood flows in and out, of which the Navel is generated. At the ſame time, in the clotted ſeed there do appear three white lumps, not unlike curdled milk, out of which ariſe the liver, the brain, and the heart.

Preſently after this, a vein is directed through the Navel, to ſuck the thicker ſort of the blood that remains in the Seed, for the nouriſhment of the parts. This vein is two-forked.

In the other branch of this vein is a certain blood collected, out of which the Liver is firſt framed; for the Liver is nothing but a certain maſs of blood, or blood coagulated, and hard-

The Liver framed.

ned

ned to a ſubſtance: and here you may ſee what a company of veins it hath, which ſerve both for the expulſive, and attractive faculty. In the other branch are generated thoſe Textures of veins, with a dilatation of other veins, as alſo of the Spleen, and the guts in the lower part of the belly; by and by all the veins like branches gathering into one trunk, toward the upper part of the Liver, meet all in the concave, or hollow vein. This trunk ſends other branches of veins, to conſtitute the Diaphragma, others it ſends into the upper part of the back-bone, ſeated about the Diaphragma, as alſo the lower parts, as far as the thighs.

Afterwards the Heart with its Veins, directed from the Navel to that part of the Seed, and carried as far as the back-bone, is formed.

The Heart formed. Theſe veins ſuck the hotteſt, and moſt ſubtil part of the blood, out of which the heart is generated in the membrane of the heart, otherwiſe called the Pericardium, being by nature thick and fleſhy, according as the heat of the Members requires. Now the hollow vein extending it ſelf and piercing the interior part of the right ſide of the heart, carries blood thither for the nouriſhment of the heart; from the ſame branch of this vein, in the ſame part of the heart ariſes another vein, called by ſome the *ſtill vein.* becauſe it beats not with ſo quick a pulſe as the others do, ordained to ſend the moſt purely concocted blood in the heart to the lungs, being encompaſſed with two Tunicles, like Arteries. But in the concavity of the left part of the heart ariſes a great beating Vein, called the Aorta, diffuſing

fuſing the vital ſpirit from the heart into all the beating veins in the body.

Under the ſaid vein, called the Aorta, in the concavity of the heart, there is another vein called the veiny Artery, which was therefore framed to carry the cool air from the lungs to temper the great heat of the heart.

Now there being many veins, which running from the concavity of the heart, are inſerted into the lungs, therefore by theſe veins the lungs are alſo framed; for the vein which proceeds from the right concavity, produces a moſt ſubtile blood, which is turned into the ſubſtance of the lungs. By the great veins of the heart & liver the *hollow vein*, & the Aorta is the whole breaſt generated, and after that the arms, and legs in order.

Within the foreſaid time, is generated the laſt and chiefeſt part of this ſubſtance, that is to ſay, Brain, in the third little skin of this maſſe: for the whole maſs of the ſeed being repleat with vital ſpirits, that vital ſpirit contracts a great part of the Genital moiſture into one certain hollowneſs, where the brain is formed; outwardly it is covered with a certain covering, which being baked and dried by the heat, is reduced into a bone, and ſo is the Cranium made.

Now the Brain is ſo formed as to conceive, retain, and change the nature of all the vital ſpirits, whence are the beginnings of reaſon, and of all the ſenſes; for, as out of the liver ariſe the veins, out of the heart ariſe the Arteries, ſo out of the brain ariſe the Nerves of a more ſoft and gentle nature, yet not hollow like veins, but ſollid. Theſe are the chiefeſt inſtruments of all the

ſenſes,

ſenſes and by which all the motions of the ſenſes are made by the vital ſpirit.

After the Nerves, is generated by the brain, alſo the pith of the back-bone, which cannot be called Marrow: For the Marrow is a ſuperfluous ſubſtance begot out of the blood, deſtined for the moiſtening, and for the ſtrengthening of the bones: but the brain and pith of the back-bone take their beginning from the Seed, being not deſtined for the nouriſhing, or ſtrengthning of the members, but to conſtitute certain private and particular parts of the body, for the motion and uſe of the ſenſes, that all the other Nerves may take their beginning thence; for from the pith of the back-bone, do ariſe many Nerves, by which the body obtains both ſenſe and motion.

Here is alſo to be noted, that out of the ſeed it ſelf are generated griſtles, bones, tunicles, for the veins of the Liver, the arteries of the heart, the brain with its Nerves; beſides, the tunicles and pannicles, and the other coverings which the Infant is wrapt in. Now of the proper blood of the birth, the fleſh is formed; and whatever parts are of a fleſhy ſubſtance; as the heart, the liver, and the lights. Then are all theſe nouriſhed by the menſtruous blood, which is attracted through the veins of the Navel. This is all diſtinctly done from the conception unto the eighteenth day of the firſt month, in all which time it is called Seed. After which it receives the name of Birth.

CHAP. IV.

Of the nouriſhment of the Birth in the Womb.

WHilſt the Birth remains in the Womb, it it is cheriſhed up with blood attracted through

through the Navel, which is the reaſon that the flowers do ceaſe alwayes in Women, as ſoon as they have conceived.

Now this blood, preſently after conception, is diſtinguiſhed into three parts; the pureſt part of it drawn by the Child for the nouriſhment of its ſelf; the ſecond, which is leſs pure and thin, the Womb forces upwards to the breaſt, where it is turned into milk. The third, and moſt impure part of the blood remains in the Matrix, and comes away with the Secondines, both in the birth, and after the birth.

Now the Infant being thus formed and perfected in the womb, for the firſt month ſends forth its Urine through the paſſages of the navel; but in the laſt month, that paſſage Being ſhut up through the privy-members; yet notwithſtanding, while the child is in the womb, he voids nothing out at the Fundament, becauſe he hath taken no nouriſhment in at the Mouth. After the forty fifth day it receives life, and is then called an Infant.

Now, though the Infant hath by this time obtained ſenſe, yet doth he not move: He moſt commonly moves in twice the time that he was formed, and in thrice the ſpace after he began his motion, he haſtens into the world; as for example, if the Infant were formed in forty five dayes, it will move in ninety, and be born the ninth month after that. And thus much of the formation and nouriſhment of the child in the womb.

CHAP.

CHAP. V.

Of the condition of the Infant in the Womb, in the ſixth, ſeventh, and eighth month.

AFter the third and fourth month, the Infant is nouriſhed with more plenty of nouriſhment, untill the time of delivery approach. Now you muſt obſerve that a child born in the ſixth month cannot live, by reaſon that it is not come to its juſt perfection; but if it be born in the ſeventh month, it will very eaſily live, becauſe it is come to its full perfection. Now the reaſon why thoſe that are born in the eighth month do not live, when as thoſe that are born in the ſeventh do, is plain; for in the ſeventh month the Infant ſtirs it ſelf to come forth; ſo that if it have ſo much ſtrength, it eaſily performs its deſire; if not, it remains in the womb, till it have gathered two months more ſtrength. After this motion of the ſeventh month, if it be not able to come forth, it changes it ſelf into another part of the womb, by which motion it is ſo weakned, that if it ſhould be born in the eight month, it were impoſſible that it ſhould live, for it is weakned, by a double motion; not only that of the ſeventh month, but alſo by that motion whereby it ſtrives to go forth in the eighth month.

SECT. V.

CHAP. I.

Of the ſituation of the Child in the Womb.

COncerning the ſituation of the Child in the womb, it may be conſidered either generally,

rally, or ſpecially; ſpecially, either as it concerns the Male, or the Female.

The Male is commonly ſituated in the right ſide of the Womb, the Female in the left.

The general ſituation of the child, either Male, or Female, in the womb, is alwayes the ſame which hath been obſerved and ſeen to be in this poſture, when the Infant lies with his back and his buttocks, leaning againſt the back of the mother, the head inclined, and touching his breaſt with his chin; reſting his two hands upon his knees; his Navel & his noſe between his two knees, with his two eyes upon his two thumbs; his legs folded backward, & touching his buttocks with each leg.

This figure is the moſt natural, as being leaſt ſubject to ſuffer any accident, being leſs inconvenient, and leſs troubleſome to the Mother.

The moſt natural form for the child to come into the World, is when the head comes forward, the hands being ſtretched upon the hips.

The things which are the cauſes of a womans delivery, are three; firſt, the want of reſpiration and air, for the Infant. The ſecond is the want of nouriſhment, of which, when the Infant finds a defect in his mothers womb, he is forced to ſeek it in another place. The third is the narrowneſs of the place where the Infant lies, ſo that he is forced to ſeek room other where, which makes him to break the membranes, wherein he was contained, preſſing and conſtraining the Mother by the ſharpneſs of thoſe waters, to do her duty for his releaſe. Now, as ſome ſay, there are three ways or manners of childrens coming upon the earth; Firſt, when the head comes foremoſt, and then the

the woman is eaſily delivered; The ſecond, when it comes forth a-croſs, or one ſide, or the feet foremoſt, and then the woman ſuffers much, and either they both die, or one of them. As for thoſe births which are unnatural, we ſhall in another place treat of them, and their remedies. In this combate, the Infant and the Mother ſuffer very much, by reaſon that woman is a creature delicate and timerous, and not patient of much labour: or, becauſe women great with child live a lazy and ſloathful life; and beſides that, many times they eat bad victuals, which encreaſes humours and ſuperfluous excrements, which quantity of humours makes the woman to breath ſhort, which is a thing very troubleſome to the Infant; for a woman that will expel the birth quick, ought to keep her breath in, as much as ſhe can.

The third reaſon of the pain in womens travail, is by reaſon that the head of a child is bigger, being compared to the members, than the head of any other creature, which makes a greater opening and dilaceration.

But the women that ſuffer moſt pain, are they who were not delivered before, having not been accuſtomed to the ſufferance of that labour; as alſo elderly women, by reaſon that the bone of the *pubes*, the bone of the *hip*, and the *Os Sacrum*, are not ſo eaſily ſeparated, the ligaments being more ſtrong and hard.

Now in the contention which the child makes to iſſue forth, the head comes firſt, by reaſon of the weight, being more heavy than the other members.

Expla-

Explanation of the third Figure.

THis Figure contains the Birth at full maturity, ready to come forth in the trueſt poſture.

AAAA. *The parts of the Midriff diſſected.*
BBBB. *The body of the Womb diſſected into four parts.*
CCCC. *The membranes or films, called* Chorion, *and the* Amnios, *diſſected likewiſe into four parts.*
D. *The Birth in its natural poſture.*

Explanation of the fourth Figure.

This Figure containes the Navel veſſels, and the films or covering of the Infant.

AAAA. *The muſcles of the Midriff, the Peritoneum, and the skin it ſelf diſſected into four parts.*
B. *The Liver of the Infant.*
C. *The Urinary Veſſels.*
D. *The hole of the Liver, into which the Navel-vein doth paſs.*
E. *The Umbilical, or Navel-vein it ſelf.*

FF. *The two Navel-arteries tending downwards to the ſmall gut arteries.*

G. *The paſſage for the urine proceeding from the bottom of the Bladder.*

H. *The umbilical veſſels taken out of the body of the Infant, to ſhew how they are joyned together.*

I. *The Membrane that involves the Navel veſſels.*

KKKK. *The Guts or Intrailes of the Infant.*

LLL. *The Navel veſſels extended from the children to the Birth.*

M. *The place where the branches of the Navel veſſels are firſt collected into one Trunk.*

NN. *A branch of the Navel veſſels ſcattered through the fleſhy parts of the Chorion.*

OOO. *A branch of the Navel-arteries.*

PPPP. *The Conjunction of the umbilical vein and arteries.*

QQQQ. *The extremities of the Navel veins and arteries, ending the fleſhy parts of the Chorion.*

RRRR. *The Membrane called the Chorion.*

SECT.

SECT. IV.

CHAP. I.

Of Midwives.

ALthough in theſe dayes there are many unskilful Women that take upon them the knowledge of Midwifry, barely upon the priviledge of their age: yet there are many things which ought to be obſerved in a Midwife, that they are utterly wanting of. Let us therefore conſider of the things required in a Midwife, in relation both to her perſon, and her manners: As for her age, ſhe ought to be neither too young, nor too old, in a good habit of body, and not ſubject to diſeaſes, not mis-ſhapen in any parts of her body, peculiar in her habits, and in her perſon; her hands muſt be ſmall, with her nails pared cloſe, without any rings upon them, in the time of her duty, nor bracelets upon her wriſts; ſhe muſt be cheerful, pleaſant, ſtrong, laborious, and uſed to travel; it being required that ſhe ſhould be ſtirring at all hours, and abiding long time together with her patient. Her Age. Her Manners.

For her manners, ſhe ought to be Courteous, Sober, Chaſte; not repining, Cholerick, Arrogant, or Covetous, nor apt to talk of what ſhe ſees in the houſes where ſhe hath to do.

For her ſpirit; ſhe ought to be prudent, wary, and cunning, oft-times to uſe fair and flattering words. Her Spirit.

She ought moreover to know, that God hath

given to all things their Beginnings, their Increaſings, their Eſtate of perfection, and Declination: Therefore the ſaid Midwife, nor any of her aſſiſtants, muſt not do any thing raſhly, for to precipitate or haſten Nature.

CHAP. II.

What ought to be obſerved, when ſhe is near the time of her lying down.

Of women near the time of their lying down.

THe hour of the womans lying down approaching, the woman with Child ought to prepare her ſelf in this manner; She muſt preſently call her Midwife and aſſiſtants to her, it being requiſite to have them rather ſooner than later.

Her Bed,

She ought to prepare a little Bed, or Couch, of a moderate heighth, as well for the convenience of the Midwife, as for the eaſe of her ſelf, and others that ſhall be about her to aſſiſt her in her Travel: This muſt be ſituated in a place convenient for the people to paſs up and down, near the fire, and far from doors: It will be requiſite for her to have change of Linnen, as alſo a little cricket for her to reſt her feet on, having more force when her feet are bowed.

In the time of Travel what to do

When ſhe finds her pains growing, it will be neceſſary for her to walk leiſurely up and down the Chamber, afterwards ſhe may lye down warm, and then riſe and walk again, expecting the coming down of her waters, and the opening of the womb. For to keep her ſelf long a-bed, is very troubleſome: Though when ſhe is a-bed notwithſtanding that ſhe hath ſome certain pains ſometimes, yet ſhe may lie and reſt her ſelf, and now

now and then take a nap: By which means, both the Mother and the Infant do with greater ſtrength endure their ſucceeding hardſhip; beſides that, her waters do come down better. If her Travel be long, ſhe may take ſome broth, or the yolk of a potched Egg, with ſome bread, or a cup of wine, or diſtilled water; yet ſhe muſt have a care leſt ſhe over-charge her ſelf, either with meat or drink.

It is certain, that all women are not delivered alike; for ſome lie in their Bed, others ſit in a chair, being ſupported and held up by others, or elſe reſting upon the ſide of the bed, or chair; others upon their knees, being upheld under their arms; but the beſt and ſafeſt, is to lie in their beds; and for her good and convenient delivery, let the Midwife and others obſerve what follows.

Certain Rules.

Firſt, the woman that is in travel, ought to be laid upon her back, her head being lifted up a little higher with a pillow, having alſo a pillow under her reins to ſuſtain her back; under her buttocks and *Os ſacrum*, ſhe muſt have a larger pillow, to raiſe them a little, and that her rump may be elevated; for a woman that lies low in thoſe parts, can never be well delivered, for the avoiding of which, this ſituation is very convenient. Her thighs and knees muſt be a good way ſeparated the one from the other, with her legs bowed, and drawn up towards her buttocks, the ſoles of her feet, and her heels, being fixed upon a board, laid thwart the bed for that purpoſe.

Secondly, to ſome women they do uſe a ſwath-band, four double; this ſwath-band muſt be a

foot broad or more; which being put under her reins, is to be held up ſtreight, by two perſons ſtanding on each ſide juſt at the time of her pains; both of them, at the ſame inſtant, heaving up both ends, with an exact evenneſs: for otherwiſe it does more harm than good. It is alſo requiſite, that two of her friends ſhould hold, the upper part of her ſhoulders, that ſhe may be able to force out the birth with more advantage; And it will not be amiſs, for ſome of her friends to preſs the upper parts of her belly, ſo to thruſt down the Infant, by little and little. Such a ſoft compreſſion, will much facilitate the travel, and give eaſe to the womans pains.

Thirdly, as for the woman her ſelf, ſhe muſt be of a good heart, and force her ſelf by ſtriving as much as poſſibly ſhe can; ſtopping her mouth, and keeping her breath, as if ſhe were doing the ordinary deeds of nature.

As for the Cholick, if it ſeize Women in Travail, you may read the Remedies in the following Chapter.

CHAP. III.

How to expell the Cholick from Women in Child-bed.

THere are ſome women, who at the ſame inſtant that they are in Travel, are taken with fits of the cholick, which is often cauſed by the crudities and indigeſtions of the ſtomach, which do torment women ſo extreamly, that it exceeds the pain of their Travel; and while this pain laſts, a woman advances nothing toward the end of her Travel; the pain of Travel being

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ing hardly to be diſtinguiſhed from it.

For her eaſe therefore, the Woman ought to take theſe Remedies; two ounces of oyl of ſweet Almonds, with an ounce of Cinnamon water, or elſe ſome wind diſpelling Clyſter, and if the firſt time ſuffice not, you may re-iterate it; and ſometimes fomentations, that are proper for the diſpelling of wind, are very neceſſary for this purpoſe.

CHAP. IV.

How the Midwife may know when the pains of Travaile do ſeize upon a woman.

WHen the woman begins to cry out, and hath ſent for her Midwife; the firſt thing that the Midwife is to ask, is, when ſhe did conceive? 2. Then is ſhe to look diligently upon the belly of the woman, and to mark it well; for if ſhe do behold the upper parts of the belly ſunk and hollow, and the lower parts of the belly full and big, ſhe may then conclude that the child is fallen down. 3. She ought then to ask her ſome queſtions, concerning her pains; for if they be quick and ſtrong, beginning at the reins, and ſliding down all along the belly, without ending at the Navel, but ſtill falling down upon the groins, and inwardly at the bottom of the belly, below which is the interiour neck of the womb; theſe are certain ſigns that the woman begins to be in Labour. 4. But for more certainty, the Midwife may put up her hand, being anointed firſt with freſh butter, and if ſhe perceive the interiour neck of the womb to dilate it ſelf, 'tis a certain ſign that the pains of Child-bed are upon the woman, or if ſhe perceive any thing to puſh forwards her travel is alſo undoubtable.

CHAP.

CHAP. V.

Of the falling down of the waters, a good while before the woman travels.

THere are ſome women, who have their waters come from them, a long time before their travel, ſometimes twelve days, ſometimes eight days, ſometimes ſix, and ſometimes four; though the ordinary time be not above three hours before her travel; they remaining for the moſt part not above twenty four hours. This is cauſed by ſome ruptures of the Membranes, where, from the beginning of the formation of the Child, the humour is contained, rather than by the abundance of humours; and therefore though a woman that hath abundance, and that the Membranes containing them, are ſo ſtrong, that they will not break ſuddenly, though the woman ſhall not travel till they break, yet the Midwife ought not to break them, but rather hold the woman over a Veſſel of warm Water, and alſo uſe ſome ſoftning Liniment, to ſoften the Membranes, that ſo the Mother ſtraining, the Head, or other member of the Child, may break them more eaſily.

But for thoſe women that have theſe evacuations ſo long before they travel, they muſt refrain going into the Air, for fear of injuring themſelves, the paſſages being open; for though the Air cannot hinder the Child from coming forth, by reaſon of its weight, yet oftentimes getting within the Secondine, it not only ſtreightens the Veſſels, and mouths of the Veins, that are at the bottom of the Womb, but alſo

cauſes

cauſes ſeveral convulſions, to the great danger of the Woman: But it is an eaſie thing to remedy theſe accidents, by keeping cloſe in her Chamber, having alſo a ſpecial regard to diſtinguiſh, whether they be the waters of the birth, or any Hydropick humour of the Matrix.

CHAP. VI.

What the Midwife ought to do in time of Travel.

THe Midwife ſeeing the birth come naturally, the pains now coming thicker and thicker, the womb alſo opening to be delivered of its burden, and the endeavours of the child being ſeen to come forth; The Midwife muſt now encourage her patient, admoniſhing her to ſhut her mouth, and to hold her breath, and to ſtrain and endeavour with her lower parts; Neither ought the Midwife to be two haſty, either to widen or force the paſſage of the Infant, or to break the membranes, but to ſtay till the Membranes do burſt of their own accord.

And here is to be noted the ignorance of ſome women, who for haſte to be gone to other women do tear the membranes with their nails, to the danger, both of the woman, and of the child, which then remains dry, without that moiſture which makes the paſſage ſlippery; which muſt of neceſſity augment the pain of the woman.

When the head comes forth of the Womb, the Midwife muſt take it gently between her two hands, and then when her pains encreaſe, ſlipping down her hands under the arm holes, gently drawing forth the Infant, yet ſtaying her hand alwaies, but when the pains come upon the woman

This muſt be done with a very delicate and tender hand, leſt the child, by any rude or harſh handling, ſhould receive any deformed ſhape of body.

When the child is come into the World, which is commonly with his face downward, it muſt be ſuddenly turned upon his back, leſt it ſhould be ſtifled for want of air. Then let her cut the navel-ſtring, leaving the length of four fingers, tying it with a ſilk thread, as near the belly as may be: Which done, the child if it be well, may be laid aſide, only care muſt be had, that the head and the ſtomach be well covered, and that nothing come upon his face.

CHAP. VII.

How to draw forth the Secondines.

THe Child being thus drawn forth, and in ſafety, the Midwife muſt now apply her ſelf to the drawing out of the Secondines, which muſt be done by wagging and ſtirring them up and down, and then gently drawing them forth, cauſing the woman to take ſalt in both her hands, and to ſhut them cloſe, and then to blow in them whereby you ſhall know whether they be broken or no: it may be done alſo by cauſing her to put one finger in her mouth, to provoke a deſire of vomiting, or elſe by ſtirring, as when ſhe is doing the ordinary deeds of nature, or as nature it ſelf conſtrained her to do, before the head of the child was come forth. All this muſt be done ſpeedily; yet if this be not ſufficient, ſhe may take the yolk of an Egg raw, or ſhe may take a ſmall draught of raw Elder-water, or you may cauſe

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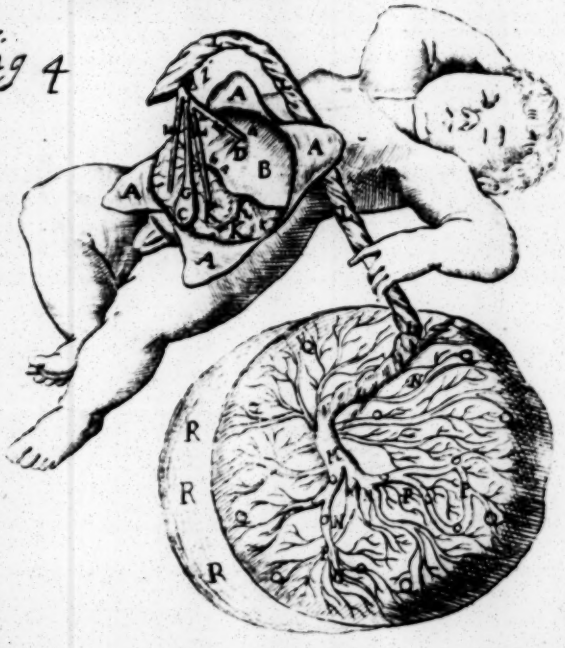

cauſe her to ſmell to a piece of *Aſſa Fœtida.* If ſhe be troubled with wind-cholicks, or have taken cold, which oftentimes doth breed wind, which is a great hinderance to the coming forth of the Secondines; the Midwife ought to chaſe the womans belly with her hand, which doth not only break the Wind, but cauſes the Secondine to come down. If this fails, the Midwife may with her hand dilate the exteriour orifice of the womb drawing it forth gently and by degrees.

CHAP. VIII.

What may be given to a Woman in Travel.

IN the firſt place, hot and violent remedies are to be avoided, but in caſes of great neceſſity; for it many times happens that they are the cauſe of dangerous Feavers.

Two other things are alſo very dangerous to a woman in Travel, too much repletion, and too much emptineſs; for the ſtomach of a woman with child doth not digeſt her meat in ſo ſhort a time as women that are not with child do; Therefore the Midwife ought to inform her ſelf how long it was ſince ſhe eat, and in what quantity; and if it were long ſince ſhe did eat, and that ſhe grow feeble, they may give in the intermiſſions of her pains ſome warm cheriſhing and cordial broths, or the yolk of a poached Egg: If her travel endure long, then to ſtrengthen her and comfort her, ſhe may take a draught of Cinnamon-water, not exceeding an ounce, or at twice, a dram of the confection of Alkermes; diſſolved in two ſpoonfuls of Claret Wine: and not more than one of theſe three things. For if they take two much,

as

as is beforeſaid, it cauſes fevers, and heats in the whole body, of which follow many inconveniencies: for it ſtops the purgations, of which many ſtrange diſeaſes enſue.

CHAP. IX

How to put the Womb again in its place.

SOme Women newly brought to bed, are many times afflicted with greater pains, than thoſe of their Travel, by reaſon that the womb is not well put into its place, or if it have, the ſwathe-band being looſe, it is apt to roul upwards in the belly. This happens to Women that are not well purged after their delivery; for remedy hereof, having put the Matrix right into its place, rowl up two linnen ſwathes pretty hard, bringing them alſo round the Hips; then take whites of Eggs, beaten, and a dram of Pepper in powder which being ſpread upon Tow, is to be applied warm to the Navel; then let the belly be well ſwathed. This is the only remedy to eaſe the pain.

CHAP. X.

Againſt the extreme loſs of blood, which happens to women, immediately after their Delivery.

THere are many women which immediately after their Delivery do ſuffer great loſs of blood, which proceeds from a great plentitude, or fulneſs; or by reaſon that in their travel they took too many hot and corroſive medicine; or, by ſtraining themſelves too hard, over-heated the blood, ſo that after Travel, it runs from them in great quantity. To remedy this, the woman ought

ought to take often a ſmall quantity of wine, in a ſpoon; and if the weakneſs be much, let her mix half a dram of *Alkermes*, with a draught of wine, and take care that ſhe be well ſwathed upward; for that preſſes down and ſtreightens the veſſels, and hinders the violent flux: give her alſo the yolk of an egg to take, for that recalls the natural heat to the ſtomach, which was diſperſed through the whole. It would be neceſſary alſo, to ſpread along the reins of the woman and all along the back-bone, by reaſon of the hollow vein, a napkin dipt in *Oxicrate*, or water mingled with Vinegar. You may alſo lay upon each groin, a skein of raw ſilk, moiſtned in cold water. Take alſo of that well tempered earth, of which they make the Floor of an Oven, and ſteep it in ſtrong Vinegar, then ſpread it upon a linnen cloath, and lay it upon the reins; this moderates the heat of the blood, and ſtops the violent flux of it: Great care muſt be alſo had, that all the while the blood comes from her, ſhe do not ſleep, for many times they are taken away in that weakneſs, when the people think they do but take their reſt: but when you ſee this great Flux moderated, you may take away the aſtringent Medicines by little and little, that ſo the blood may ceaſe running by degrees, leſt any blood ſhould be retained that may chance to do miſchief.

SECT. XI.

What is to be done to a woman preſently after her Delivery.

PReſently after a woman is delivered, if ſhe have had a ſore Travel, they ought to caſt her

her into the skin of a ſheep flead alive, and put about her reins as hot as may be; upon her belly alſo lay the skin of a Hare flead alive, having cut the throat of it afterwards, and rubbed the skin with the blood, which is to be clapt as warm as may be to her belly.

This cloſes up the dilatations made by the birth, and chaſes from thoſe parts the ill and melancholy blood. Theſe remedies are to be kept on two hours in Winter, and one hour in Summer.

After this ſwathe the Woman with a Napkin about a quarter of a yard large, having before chafed the belly with Oyl of St. *John's-wort*. Then raiſe up the Matrix with a linnen Cloath many times folded; then with a little pillow about a quarter of a yard long cover her Flanks, then uſe the ſwathe, beginning a little above the Hanches, yet rather higher than lower, winding it pretty tite. Lay alſo warm cloaths upon the nipples, letting alone thoſe remedies which are proper for the driving back of the milk, which are not ſo ſoon to be applied, for the body is now all in a commotion, and there is neither vein nor artery which doth not beat: wherefore thoſe remedies that chaſe away the milk, being all diſſolving, therefore it is not proper to put ſuch Medicines upon the breaſt during that commotion, for fear that thoſe Medicines ſhould make a ſtop of any thing hurtful in thoſe parts, and therefore it is better to give ten or twelve hours for the blood to ſettle in; as alſo for that which was caſt upon the Lungs by the agitation of travail, to diſtill down again into its place.

You may alſo make a reſtrictive of the white

and

and yellow of an Egg beaten together, with an ounce of Oyl of St. *John*'s-*wort*, and an ounce of Oyl of Roſes, an ounce of Roſe-water, and an ounce of Plantain-water, beat all theſe together very well; in this you may dip a linnen cloath folded double, and apply it without warming of it to the breaſts; This comforts and eaſes the pains of that part.

She muſt not ſleep preſently; but, a matter of four hours after her delivery, you may give her ſome nouriſhing broth, or caudle, and then, if ſhe will, ſhe may ſleep.

CHAP. XII.

Of Women that have a great deal of blood, and purge not, neither in their travel, nor after.

SOme women have great ſuperfluity of blood, and yet purge not at all, neither in their travail, nor afterwards; to which if remedies be not applied, the Women do run great hazards and dangers in their lying in, great ſuffocations of the Matrix, and continual Feavers; this may be remedied, being firſt informed of their natural diſpoſition afore they were with child; knowing that when they had their purgations, they had them in great quantity, and for a good while together, as alſo when they came, being a groſs and thick blood; and therefore ſeeing that now they do not purge in great quantity, and that they have divers unquietneſſes, weakneſſes of the ſtomach, and pains of the head; wherefore you may give her in the morning a little ſyrup of Maiden-hair, and Hyſop-water mingled together, and ſyrup of wormwood, with Whit-wine; in

their

their broths you may boyl *Jacines* and opening herbs, keeping the belly ſoluble with Clyſters; ſhe muſt eat no ſolid meat, ſhe muſt be well chafed from the groins down to the very Ankle-bone, alwaies ſtrokeing and carrying the hand downward; Blood-letting alſo in the foot in the morning is not amiſs; as alſo ſome Fumigation that cleanſes the Matrix, and draws down the blood: Yet care muſt be had, that theſe laſt remedies be not uſed before the Matrix be put into its place, for fear that theſe remedies ſhould draw it down too low, but about eight, or ten daies after the Matrix was put into its place. For cleanſing the Matrix, you may uſe this Receipt.

Take Pellitory, Sanicle, Comomile, Melilot, green-balm, red-Balm, white Mullein, Mallows, Marſh-mallows, Betony, Margeram, Nipp, March-Violets, Mugwort; take of each a like quantity, and cut them ſmall, and let them boyl in a new pot, with three pints of good white-wine; let the Woman take the fume of this Receipt three times in a day; if ſhe have any groſs blood in the Matrix, it will undoubtedly bring it down: You may alſo chafe the Womans belly with Oyl of Violets, this helps the Purgations being once diſſolved, The reaſon why this thick blood ſtayes in theſe parts, is, becauſe the woman having it before ſhe was with child, the heat of the womb when ſhe is with child redoubling, thickens it more, ſo that when ſhe comes to lie down, it cannot flow; ſo that it is to be taken away as much as may be with the aforeſaid means, Mollifying Fomentations are alſo proper for this purpoſe, while the woman ſits over the fumigation.

CHAP.

CHAP. XIII.

For thoſe who have but a little blood.

THoſe Women that have but little blood, ought not to lie in their beds as thoſe who have a greatdeal. They ought to take good nouriſhment in a little quantity: As Egg well boyled in the ſhell in a morning: The juyce of Mutton and Veal, ſqueezed out, and Mutton broth: and all theſe being mingled together, nouriſh very much, and make very good blood; as alſo Pigeons, Partridge, Mutton, Quaile, and ſuch other meats good for the ſtomach.

CHAP. XIV.

What is to be done to the Infant.

THe Midwife having tied up the Navel ſtring, as is before ſaid, ſhe ought next to cleanſe the Infant not only in the face, but alſo over the whole body; anointing the groins, hips, buttocks, thighs, and joynts with Oyl of ſweet Almonds, our freſh Butter; this makes the skin more firm, ſhuts up the pores of the skin, ſo that the exterior air cannot come to hurt it; and beſides this, it ſtrengthens all the parts of the body.

It would not be amiſs to make a bath, or decoction of Roſes and Sage in Wine, and with that to waſh the Infant every morning.

After the Infant is thus well anointed, and after that well dried and wrapped up, you may give to the Infant a little Sack and Sugar in a ſpoon, or elſe the quantity of a Peaſe bigneſs of Mithridate or Treacle diſſolved in Wine, with a little Carduus-Water.

CHAP. XV.

How to Govern Women in Child-bed.

THere is great difference in the governing women in Child-bed; for ſhe that thinks to order an ordinary labouring, or Country-woman, like a perſon of quality, kills her; and ſhe that thinks to govern a perſon of quality like an ordinary Country-woman, does the ſame to her. For the Stomach and Conſtitution of the one is tender and weak, and the Conſtitution and Stomach of the other ſtrong and luſty; which will not be ſatisfied with ordinary Viands: For if you give to one of theſe ſtrong Stomachs preſently after their delivery, any ſtrong Broth, or Eggs, or a draught of Milk, they are like Mills that always grind, and empty as faſt as they pour in; and that that gives one woman a fever, keeps another from it; and therefore women in Child-bed are to be governed by their ſeveral Conſtitutions. As for women that are delicate, and have been accuſtomed to live delicately, greater care muſt be taken of them, giving them meats that breed good nouriſhment, and do not clog the ſtomach, forbearing alſo to give her thoſe meats to which ſhe has too great a diſlike, agreeing to her humour; provided, that the meat which ſhe loves be not hurtful; and giving her for the firſt eight days of her lying in, boyled meats rather than roſted, as gellies, *&c.* the juice of Veal, or Capon; but not Mutton, it being too feveriſh: giving her to drink Barly-water, or elſe water boyled, wherein is boyled a dram of Cinnamon to every pint, and two ounces of Sugar diſſolved; or if ſhe do

do not love Sugar, Coriander-ſeed water; if ſhe drink wine, let it be two thirds of water to one third of Wine, giving her in the morning White-wine, and in the afternoon Claret, taking care of eating any thing that may breed any crudities: She may alſo take at the diſcretion of thoſe about her, Almond-milk now and then. There are ſome women that cannot be kept from ſleeping, and others that cannot ſleep at all. It will not be amiſs to give to thoſe that cannot ſleep, French barley-water; the way to make it well, is to let it boyl well, and to take the broth without ſtraining it; neither ought it to be taken after the eight days are paſt, by reaſon that it nouriſhes exceedingly, and does not a little obſtruct the Liver.

CHAP. XVI.

Of the Bathings that a Woman is to uſe for the firſt eight days of her lying in.

TAke a good handful of old or new Chervil, and boyl it in a ſufficient quantity of water, then taking it from the fire, add to it a ſpoonful of *Mel Roſarum*, or Honey of Roſes; this draws down the Purgations, cleanſes and heals the part. The herb it ſelf may ſerve for a fomentation, to take away any Inflammation. There are ſome that uſe milk to the purpoſe aforeſaid, affirming that it is a great aſſwager of the pain; but that having been proved by others, hath been obſerved rather to engender filth, than to be any way a clearer, by reaſon that the ſharp humour cauſes it to curdle.

CHAP. XVII.

How a Midwife ought to govern her ſelf, in caſe a Woman be to be Delivered of two Children.

THe Travel of a Woman bringing forth two Infants is more tedious, and it many times happens that one of the Children comes forth very well, and the other comes forth very hardly; And this is certain, that that which comes forth firſt, is always the ſtrongeſt, having the power to go before the other, and to break the membranes that enveloped it. And oft-times while the firſt is born, the other remains behind, wrapt in ſuch membranes as the former was, ſo that it remains a good ſpace behind the other, ſometimes two hours, and yet it hath been very well born. Now knowing, that that which came firſt was the ſtrongeſt it would not be amiſs to aſſiſt the other in coming forth, by breaking the Membranes that contain the waters; and, if that fail, by giving ſtrong Clyſters to excite the pain; which were it not many times done, the Child would never be able to endure the pain of coming into the World, by reaſon of its extraordinary weakneſs; which is ſo great ſometimes, that the bone of the forehead is divided, and ſeparated down to the noſe; although, the Infant being born, it joyns together again, and the Infant does very well: which if it happen, you muſt have a great care, to bind ſome kind of ſoft pillow upon the place, that the air may not enter in. If the ſecond Child come forth ill, you muſt not delay to break the membranes, and to draw the Infant gently out by the feet: for (having uſed all its endeavours

endeavour to come forth) to keep it there, or to prolong the travel any longer, is more dangerous than profitable; ſometimes two come ſo ſuddenly the one after the other, that there ſeems to be but one Delivery of both, there being but a little Membrane that ſeparates them; In this caſe, holding the firſt, you muſt cut the Navel-ſtring, and bind it about, and tye it about the Hip, while they draw forth the other Infant, which by a longer ſtay would be much weakned.

CHAP. XVIII.

Of the danger that a Woman hath, to purge her ſelf for the firſt dayes of her Lying in.

IT is an ordinary thing for Women that lye in, by reaſon of their bed to loſe the benefit of their bellies, which hinders the evacuation of their Milk, which cauſes Fevers, by ſending groſs vapours to the head; yet can they not be freed by any Purgation taken in at the mouth: but it would be much to the purpoſe to take pertinent Clyſters which hinder the foreſaid evils, cauſing their breaſts to become full, and to become ſtiff, taking them as occaſion requires, once in two or three dayes. There are ſome unskilfull women, that not underſtanding the ill conſequences which may follow, do give *Sene* to Women in the firſt dayes of their lying in; of which ſome have been very ill, and others have died. For nature is now weakned by the Travel, and while it is labouring to reſtore the body to its former Eſtate, is not to be diſturbed with violent Purgations. And therefore Clyſters are alwayes moſt

proper: Neither are laxative broths, nor the broth of prunes, nor baked apples faſting; for theſe do engender wind: but rather ſome good Suppoſitories would be more uſeful,

CHAP. XIX.

Of the ſecond waſhing for Women.

THe ſecond waſhing for Women ought to be with Province Roſes, put into little bags and boiled in water and Wine, of each a like proportion; and this is to be done for the ſecond eight dayes.

CHAP. XX.

What is to be done to Infants as ſoon as they are born.

IT is an approved Maxim, that as ſoon as a child is born, you ought to give it a ſpoonful of pure Wine; for that aſſiſts and helps the child to regain its ſpirits. Another advantage is this; that the Wine cuts the flegm which the Child has in its throat; beſides, the ſpirit of the Wine riſing up to the head, comforts and ſtrengthens it; and then leſs ſubject to be drunk: it hinders alſo from the Epilepſie, which proceeds from the debility of the brain.

This being done, and the Mother fully delivered, you muſt tye the Navel-vein with a ſilk well twiſted, and many times doubled, and if there be any blood in the vein, you muſt be ſure to empty it, for fear, if it ſhould be left, it ſhould turn into corruption; Then it muſt be well dried with powder of rotten wood: You muſt tye it two fingers breadth from the belly, and leave

it

it long, three fingers breadths above the tying place; and if it be fat, you muſt cloſe it over and above, that the vein may be well cloſed, then wind the ſtring twice about it, knitting as many knots. But if the child be come afore its time, you need not tye it ſo ſtrong, for fear of cutting it with the ſilk; but if the Navel-vein be full of water and wind, you ought then, having tyed it one time and wrapt a linnen cloth about the end of it, which is ſtill to be held upward, to uncover it again, about half an hour after, and then to tye it and wrap it about again, ſtill keeping the end up; for fear, that if the vein were not fully cloſed, there might be ſome danger in the bleeding.

Some people give to the Infant Treacle diſſolved in Wine; but this muſt be done warily in a very ſmall quantity, and that not commonly neither.

The Infant muſt be waſhed with water and Wine luke-warm, to cleanſe it; Afterwards waſh the face, as alſo chafe the throat, the arms and hands, with Oyl of Walnuts, drawn without fire, which ſome ſay will keep them from Sun-burning, then put one hand upon the bone of the fore-head, and another upon the bone called the Coronal bone, and ſoftly cloſe up the gap which was made during the time of travel, cloſing alſo the ſutures one againſt another exactly; then gently put your finger under the tongue, to ſee if the Infant have the ſtring or no; and if it have, it may be clipt away with the point of a pair of ſharp cizeers, without danger. There are ſome that think

they can ſhape the head and noſe of a child as if it were of Wax. But let ſuch take notice that have flat noſed Children, rather to let the noſe alone, than by ſqueezing and cloſing it too much to render the noſe obſtructed; for that compreſſing the Griſtles of the noſe, renders the Child liable either to ſpeak alway in the noſe, or to loſe his ſmelling. There are ſome Children that are born with their noſes awry; for the help of which, you may with your finger moiſtned in fair water, gently ſtroke the noſe, but lay no ſtreſs upon it. That happens by reaſon that the noſe of the Child lights upon ſome bone of the Mother as it was coming into the World.

CHAP. XXI.

Of the laſt waſhing for Women.

THe laſt waſhing for Women, is to be for four dayes, with Province Roſes boyled in Wine and Myrrh-water.

CHAP. XXII.

Of an Aſtringent for Women, when they ſhall have occaſion.

TAke Galls, Cypreſs-nuts, and Pomgranate-flowers, Roch-Alome, of each two ounces, Province Roſes four ounces, Knot-graſs, a good handfull; the rind of Caſſia; the rind of Pomegranates, Scarlet berries, of each three ounces, the nature or Sperm of a Whale, one ounce, Roſe-water, Myrrh-water, and Burnet-water, of each an ounce and a half, Wine and water of a Smiths forge, of each four ounces, and

and a half, then make two little bags about a quarter of a yard long, and half a quarter of a yard broad, then boil all theſe in the foreſaid water in a new pot, uſing the bags one after another, as occaſion ſerveth.

CHAP. XXIII.

To make Cere-cloaths for Women.

TAke white Wax, half a pound, the ſperm of a Whale, and Venice-Turpentine, well waſhed in Roſe-water, Plantain-water, of each an ounce and a half, then melt all theſe together, then mingle with them an ounce of Venice white Lead, then order your cloath as you pleaſe, making ſome for the belly, aud ſome for the nipples, having firſt rubbed it over with Oyl of Acorns, or the ſperm of a Whale.

CHAP. XXIV.

To cleanſe a Woman before ſhe riſes.

TAke bitter Almonds and peel them, make thereof a paſte with the powder of Iris, and the yolk of eggs, and put it in a little bag of Tammy, and temper it within the bag, with black Wine luke-warm, and afterwards uſe it upon the places where the ſearcloaths hath been laid, then waſh the places with black Wine mingled with Orange-flower.

CHAP. XXV.

How a Woman lying in of her firſt Child, may avoid the gripings of her belly.

THere are ſome women lying in of their firſt child, who are troubled much with gripings in

in the belly, and theſe Women commonly endure paines when their terms come down, by reaſon of the ſmallneſs of the veins which conveigh the blood into the Matrix; ſuch women have gripings in their bellies, when they lie in of their firſt child, which other women are not troubled with, by reaſon that they have larger veſſels; yet although they have them not in their firſt lying in, it would not be amiſs to uſe ſome proper remedies, that ſo they may be never troubled with them: which if they receive not at their firſt lying in, they will be uncapable of receiving them ever after; for though they may take remedies afterwards to leſſen the pain, yet they can never cure it wholly.

Now that which is ordinarily done to women is, as ſoon as ever they are brought to bed, to give them two ounces of Oyl of ſweet Almonds drawn without fire, with two ounces of ſyrup of Maiden-hair; 'tis true, this is good to make her purgations part away, but not to remedy the griping.

Some there are that do take two drops of the blood which comes out of the Navel ſtring of the Infant, and give it mingled to the woman in the foreſaid ſyrups, though there is much fault to be found with this, by reaſon of the naſtineſs of it.

Others do boil a white Chicken, in the which they do put two ounces of Sugar, a dram of fine Cinamon, half a Nutmeg grated, two or three Dates, five or ſix Cloves; the Fowl being boiled, you may put into it a ſmall quantity of Claret, then boyl it altogether again, letting it boil till the

the Fowl be well ſoaked, then ſtrain it, and give it to the woman as ſoon as ſhe is laid down; for want of a white Hen you may take a Pigeon, or a red Partridge for want of either; Only take heed to give her this if ſhe be feveriſh, becauſe it is ſomething hot.

The Seed of Savory taken in warm broth is very good, and it is alſo very good for thoſe that have the cholick.

The Queen of France, *her Receipt.*

Take a dram of the root of the great Conſound or Comfrey, one of the kernels of Peaches, Nutmegs, of each two ſcruples, yellow Amber half a dram, Amber-greece half a ſcruple, mingle all theſe together, and give to the Woman as ſoon as ſhe is laid down, the quantity of a dram mingled in white-wine, or, if the Woman be feveriſh, in ſome good warm broth.

CHAP. XXVI.

Certain precepts hindering the delay and difficulty of bringing forth.

BEing now come to talk of the impediments of the Birth, you may know that the birth is hindered by a two-fold manner, the one natural, the other not natural; of the unnatural we ſhall treat of in its place; for the natural, take theſe following directions: But in the firſt place let the Midwife be very skilful that ſhe may decline, as much as in her lies, all the impediments that may be avoided.

If the Birth be hindered by the drineſs and ſtreightneſs of the neck of the womb, take a little

tle beaten Hellebore or Pepper, and blow it into the noſtrils of the Mother. Her mouth muſt be held cloſe, her breath kept in, and ſneezing muſt be provoked as much as may be, whereby the Spirits being forced to the lower parts, may be the more available to force down the Child. You may alſo give her Shepherds-purſe dried in a little Broth, or Wine; alſo a little quantity of hony mingled with twice as much luke-warm water, and given her, will not be unprofitable. The milk alſo of another woman mixt with maiden-hair, and applyed warm to the Navel. She may take alſo Oyl of Laurel in Wine, or warm broth; two grains of Pepper being taken inwardly, do not only force out the birth, but alſo drive out the Secondines.

This is alſo an excellent remedy againſt a difficult travail.

Take Trochiſchs of Myrrhe one dram, grains of Saffron ten, Cinnamon one Scruple, mingle all this with two ounces of Penny-royal-water, and give it the woman to drink.

Let her drink it warm, and let her go to her bed for an hour, till ſhe finds the operation of the drink moving her to her Labour. If this profit, and that the Infant coming with his head foremoſt ſtick in the womb, you may uſe theſe pills, of which ſhe may take ſeven, and then reſt.

℞ Gum Bdelium, myrrh, Savin-Seed, Liquid Storax, or Stacte Caſtor, Agaric, of each half a ſcruple, Diagridium ſix grains, mingle all theſe with Caſſia extracted, as much as ſuffices, and make up Pills about the bigneſs of a Peaſe.

You may alſo uſe a peſſary, as long, and as thick

thick as your finger, of pure wool, which muſt be covered over with ſilk, and dipt in the juice of Rue, where Scammony hath been diſſolved, and ſo uſed. If theſe things prove without effect, ſhe may uſe this enſuing Bath above her Belly.

Take of the Root and Herb Althæa ſix handfuls, Mallows, Camomile, Melilot, Parſley, of each four handfuls, Line-ſeed, and ſeed of Fenugreek, of each two pound, Lavender, and Laurel Leaves, of each two handfuls.

Let all theſe things be boyled together in water, wherein the woman is to ſit, or elſe to have thoſe parts well wet and moiſtned with ſpunges, which being done, and the woman well dried with warm cloaths, let her be brought to the Bed, and anointed with this oyntment.

Take Oyl of ſweet Almonds, Hens fat, Oyl of Lillies, Muſcilage of Althæa, of each half an ounce, Mingle all theſe with as much wax as is ſufficient, and make an Oyntment: This being done, give her this little doſe.

Take two yolks of Eggs and boyl them in old wine, then mix with them theſe ſpices, Cinamon helf an ounce, rind of Caſſia 2 drams; or you may leave out the Caſſia, and inſtead thereof put in the more Cinamon, Saffron half a Scruple, Savine, Betony, Venus-hair, Dittany, Fenugreek, Lawrel-berries, Mint, of each one dram: The bone of the heart of a Hart, Pearls prepared, mingle all theſe with ſugar, and make a thick pouder and give it.

If the Secondine come before the Child, and hinder the Egreſs of the Child, it is to be cut off, and this following Peſſary to be put up.

Take Marſh-mallows with the Roots two hand-

handfuls, Mother-wort one handful, Rue one ounce and a half, Fenugreek, Line-ſeed, of each an ounce, ten Figs; make of theſe a decoction, with as much water as is ſufficient, and when you have ſtrained it, add this to it, Oyl of Lillies, Oyl of Line, of each two ounces, Musk one grain: In this decoction, let the peſſary be dipt, and put up; ſhe may afterwards uſe this Electuary.

℞. Myrrh, Caſtor, Calamum Arom. of each 2 drams, Cinamon one ounce, Saffron half a ſcruple, Mace, Savin, of each a ſcruple, clarified hony half a pound: You may alſo make an Electuary with the water of Thyme, and Mother-wort, wherein have been boyled Fenugreek, Lineſeed, Grains of Juniper, of each one ſpoonful.

Now, after that the woman hath been weakned with theſe impediments, you may give her in broth, *Species Lætificans*, or *Manus Chriſti*, or *Diamargariton*.

CHAP. XXVII.

How the Secondines are to be haſtned out.

THe Secondines, afore that the Infant is born, may be many ways hindred; firſt by the debility, or weakneſs of the Matrix, which happens by the frequent motion and endeavouring of the Infant, as alſo by reaſon of the difficulty of the birth, or by reaſon that the womb doth not continue diſtended, or becauſe it is many times ſtreightned, by which the womb is ſo weakned, that by its own force it is not able to expell the Secondines: Beſides, the Secondines may inwardly ſtick cloſe to the womb, which happens many times through the abundance of ſuperfluous humours

mours that are retained in the Matrix, by reaſon of which glutinous humours, the Secondines ſtick to the Matrix. Theſe are no way elſe to be pulled away, but by the hand of the Midwife. Thirdly, the Secondines are hard to come away, if all the waters come away with the Infant, for then the Secondines, being left without moiſture, cannot come away by reaſon of the dryneſs of the womb; beſides that, the Matrix and the Neck of the womb are rougher by reaſon of the drineſs thereof, for theſe waters render the way ſlippery and eaſie, both for the Infant, and for the Secondines; which being ſlipped away, the womb is to be anointed with juices and oyls. Fourthly, when the mouth of the Matrix, by reaſon of the pains of Child-bearing, ſwells, as often happens, unleſs there be a provident care taken to prevent it. Fifthly, when the Neck of the Matrix is ſtreighter and more cloſe, and for that reaſon fat women travel with much more difficulty: Therefore when the Secondines do make any extraordinary ſtay, the Midwife is to uſe all her endeavour to make way for them; for that retention cauſes ſuffocation, and divers other evils; for being long detained, they putrifie and cauſe an evil ſmell, which aſcending up to the heart, liver, ſtomach, diaphragma, and ſo to the brain, cauſe pains in the head & lungs, ſhortneſs of breath, faintneſs, cold ſweats; ſo that there is great danger, & alſo Apoplexies and Epilepſies, are not a little to be feared. Now in all the time of their ſtay, the women are to be refreſhed with convenient food, to add ſtrength to them, giving them ſometimes the yolks of Eggs boyled in old wine with Sugar, and

ſprinkled

ſprinkled over with Saffron and Cinamon, or ſome broth made of Capon, or Hen, ſeaſoned with Cinamon and Saffron; It may not be amiſs to make certain perfumes for the woman to receive up into her womb, made of Saffron, Caſtor, Myrrh, and Cinamon, of each the quantity of a Bean, and care muſt be had that the fume paſs no further than the Matrix, and this may be done till the fume of theſe ſpices ſhall ceaſe. After this a little ſneezing-pouder is to be put into her Noſtrils, compoſed of Hellebore, or ſuch like; the woman ſhutting her mouth hard, and keeping her breath; If theſe things prevail not, give her this following potion, one dram.

℞. Trochiſch of Myrrh. i ten grains of Saffron, one ſcruple of Cinamon, Penny Royal two ounces; make of this one draught and give her; after ſhe hath taken this, and reſted a little while, let a Peſſary of Hellebore and Opoponax, wrapt up in pure wool, be thruſt up into the neck of the womb. This will certainly bring down the Secondines, for it is of ſo great vertue, that it is efficacious in expelling the Child which is dead, together with the Secondines.

Take Mallows, Hollihock, Wormwood, Mugwort, Calamint, Origanum, an M.i. make a Bath, and let her ſit therein up to the Navel, and ſtroke ever downwards with her hands, and give her inwardly Myrrh ℈ i. j. Cinamon poudered in Nutmeg-water or wine, or drink Calamint, or Penny-Royal in wine.

Neither will it be amiſs to anoint the Matrix with the oyntment called Baſilicon; if this doth nothing avail toward the bringing down of the Secon-

Secondines, and that the woman is in great danger of her life, then with the consent of her husband and kindred, give her seven of the following Pills, which being taken, let her lye still, till the vertue of them do provoke new pains; for they are of so great vertue, that they also do expell the dead child, together with the Secondines; yet herein it will not be amiss to consult the skilful Physician.

The Pills are these.

℞. Of Castor, Myrrh, Liquid Storax, of each a scruple; the bark of Cinnamon, or Cassia, and Birthwort, of each half a scruple; Agaric half an ounce, Diagridion 6. gr. Saffron, Siler of the mountain, Savin, of each 3. gr. Thebaic Opium, Assa fætida, of each 1. gr. mingle all these with as much extracted Cassia as is sufficient, & make of them certain Pills as big as pease, and give them to the woman in a small quantity of Penny-royal water. It may be also expedient to apply this ensuing plaister.

R. One part of Coloquintida boyled in water, and as much of the juyce of Rue, with these mingle Line-seed, Fenugreek, Barly meal, of each a spoonful, let them all boyl together, and the plaister made of these must be laid upon all that part, from the Navel to the privities.

CHAP. XXVIII.

Of cases of Extremity, and first, what is to be done to a woman, who in her travail is acccompanied with a flux of blood, and with convulsions.

IN the first place, great care must be had, as to the situation of the woman: The woman in this case must be laid cross her bed, where she must

be held by ſome one that hath ſtrength, that ſhe may not ſlide, or move her ſelf in the operations of the Chirurgion. Her thighs muſt be held hard and wide abroad, with her legs bent backwards towards her hips, and her head leaning upon a bolſter; the reins of her back, and her Crupper, being a little elevated, with certain pillows put underneath her thighs; beſides this, ſhe muſt be well cover'd with linnen cloaths laid upon her ſtomach, belly, and thighs, to defend her from the cold and wind: Being thus ſituated, the Chirurgion ought to put up his hand, being firſt well opened within the neck of the womb, to remove all thoſe clots of blood, which may lye there to obſtruct the paſſages of the blood. He may then try if the interiour neck of the womb be ſufficiently dilated, that he may put in his hand, and move the Infant, if it be needful, which muſt be done as gently, & with as little violence as may be: he muſt anoint it on all parts with ſweet butter, or good Pomatum, & ſo opening it by little and little, he may put his hand quite in; & if the waters are not yet come down, he may without any difficulty let them forth; and then at the ſame inſtant, if the Infant comes with the head forwards, he ſhall gently turn it, to find out the feet, and when he hath found one of them, he ſhall gently draw it forth, and immediately tye a riband about it, with a knot hanging downward, then let him put it in again, ſuffering part of the riband to hang out, that he may more eaſily be able to find out the other foot; which he ſhall quickly do, by thruſting up his hand along the thigh of the Infant; when he hath found it, he

ſhall

ſhall take the other foot, & draw them both together at an even length, giving the woman now & then ſome leiſure to breath, but urging her ſtill to ſtrain her ſelf, when ſhe feels the pains coming on her: then ſhall the Chirurgion, or Midwife take a fine linnen cloth, and wrap about the thighs of the child, leſt by taking it naked, his fingers ſhould ſlip; in that manner drawing it forth, till it appear all come forth, obſerving ſtill that the belly and the face be ſtill kept downward.

Now if the woman have a flux of blood, and that the neck of the Matrix be open, the Chirurgion ought then to conſider, whether the Infant, or the Secondines come forth firſt of all, for it oftentimes happens that the Secondines paſſing toward the mouth of the Matrix, do ſo ſtop and obſtruct it, that they do not give leave for the child, or the waters to come forth, ſo that ſome perceiving that ſoftneſs, are preſently of opinion that the mouth of the womb is not open. But this the Midwife, or Chirurgion, may eaſily diſcern by thruſting up the middle finger as high as may be, and feeling therewith the circumference of the neck of che Womb, by which they will ſoon perceive whether the Womb be dilated or no, and whether it be the Secondines that preſent themſelves. Now when it is found to be the Secondines, and that they cannot eaſily come forth, the Midwife may with her two fingers widen the paſſage, that he may have thereby the liberty to put up his hand, and ſeek for the Infant. Now if the Secondines be not placed in the middle, they muſt be turned a little, as quickly as may be, that you may more conveniently ſeek for

the feet of the Infant, to draw it forth as we have ſaid.

In ſuch a caſe as this, all care muſt be had that nothing be broken,& that every thing be brought out whole, for ſo though the woman ſhould die, the Midwife or Chirurgion, would be blameleſs.

If the Secondines come firſt;the beſt way is to deliver the woman with all the expedition that may be, by reaſon of the great fluxes of blood that will follow, by reaſon that the veines are opened : but here are 2 things to be conſidered, the 1. is, whether the Secondines are much, or little come forth ; if they are but little advanced, they muſt be put back with care and diligence, and if the head of the child appear firſt,it muſt be guided directly toward the neck of the womb ; as in the moſt natural birth ; but if there appear any difficulty in the birth, by reaſon of the weakneſs, either of the child, or of the mother, then the moſt convenient way will be to ſeek for the feet, as we have ſaid before.

Another thing to be obſerved is, that if the Secondines be ſo far advanced, that they cannot be put back, and that the child follow it cloſe, then are the Secondines to be pulled away with all the care and expedition that can be,and to be laid aſide without cutting the entrail that ſticks to them, for by that you may be guided to the Infant, which whether it be alive or dead,is to be pulled out by the feet with as much care and quickneſs as may be; though it is not to be done but in caſe of great neceſſity,for otherwiſe the Secondines ought to come laſt.

Of the child dead in the mothers belly.

If the child be dead in the womb of the Mother, the

the woman is then to be ſituated in the ſame poſture, as when ſhe is troubled with a flux of blood.

If it preſent it ſelf dead, with the head formoſt, & that there is little or no hope that the woman may be delivered without aſſiſtance, and that her ſtrength begins to fail her, the moſt certain and ſafe way is to put up the hand: for the Chirurgion muſt then ſlide up his left hand being hollowed, as when a man ſtrives to hold water in it, cauſing it to ſlide in the neck of the womb, along the lower part thereof toward the feet, and that between the head of the Infant, and the neck of the Matrix: and having thus opened the womb with his left hand, he ſhall with his right put up his hook above his left hand, between the head of the child, & the flat of his hand, and fix it in the bone of the temple, toward the ear, or elſe in the hollow of the eye, or in the Occipital bone, keeping his left hand ſtill in its place; after this, gently moving and ſtirring the head with his left hand, with his right hand holding the hook well fixed, he ſhall draw the child forth by degrees, exhorting the woman all the while to force and ſtrain he ſelf with all her power; and then is the beſt time to draw forth the child, when the pains ſhall ſeize her; now if it happen that he loſe his hold in one place, the danger is nothing, for he hath the liberty to fix his Inſtrument better in another place. The head being thus drawn forth, he muſt with all ſpeed that may be, ſlip his hands down the childs arm-holes, to draw forth his ſhoulders, and the reſt of his body: In the mean while it will be requiſite to give the woman a ſmall draught of wine, or a toſt ſopt in Wine of Hipocras.

Another way.

If, after theſe Medicines following adhibited, the child make no haſte into the world, but lies unmoved in the womb, then you may proceed to Inſtruments after another manner. Firſt of all, as ſoon as the woman is brought to bed, let her take this following potion hot, and abſtain from all other meat, and remain quiet for the ſpace of an hour or two, till ſhe feel the power and efficacy of the Medicine.

R. Seven cut Figs, Fenugreek, Motherwort-ſeed and Rue, of each two drams, Water of Peny-royal & Mother-wort, of each ſix ounces, boil all theſe to the conſumption of half, ſtrain them; and to the ſtraining add Trochiſchs of Myrrh one dram, three grains of Saffron, Sugar, as much as is ſufficient; make one draught of this, and ſpice it with a little Cinamon.

After ſhe hath reſted a little upon this, let her again return to her travel, at what time certain perfumes muſt be made ready of Trochiſchs, compoſed of theſe following ſpices to be caſt on the coals, and ſo uſed, as that the perfume may only come to the Matrix, and no further.

Take Caſtor, Sulphur, Galbanum, Opoponax, Pigeons dung, Aſſa fætida, of each half a dram, mingle all theſe with the juyce of Rue, and make a Trochiſch of them in the form of a filberd.

If theſe produce no effect, you may uſe this following Emplaiſter.

Take Galbanum an ounce and a half, Colocynthis without the grains two drams, the juyces of Rue and Motherwort, new wax, as much of each as is ſufficient, of each make a plaiſter. Let this

this be ſpread upon a cloth to reach from the Navil to the Privities, and in breadth to both the ſides, which ſhe may keep on for the ſpace of an hour, or two. A peſſary may be alſo convenient, made of Wool, and cloſed over with ſilk, and then moiſtned in the following decoction.

Take of round Birth-wort brought from France, Savin, and Colocynthis, with grains, Staves acre, black Ellebore, of each half a dram, bruiſe theſe together, and make a peſſary, with as much of the juyce of Rue as is ſufficient.

But now if all theſe things avail not, and that the Midwife is not able to dilate the paſſage for the Infant, then you muſt have recourſe to the Chirurgion; To which purpoſe, ſhe is to be placed in a ſeat, ſo that ſhe may turn her crupper as much from the back of the chair as may be; drawing up her legs as cloſe as ſhe can, but ſpreading her hips abroad as much as may be. Or elſe if it ſeem more commodious, ſhe may be laid upon the bed, with her head downwards, her buttocks raiſed, and her thighs drawn up as much as can be: then you may go to work, either with your *ſpeculum matricis*, or his Apertory; ſo that the womb being ſufficiently widened by the help of theſe Inſtruments, the birth may be drawn out by the hands of the Chirurgion, together with the Secondines, if poſſible may be. The womb muſt then be waſhed & anointed, the woman then muſt be laid in her bed, & well comforted with ſpices, as alſo with ſome comfortable meat and drink. This courſe muſt be taken with all dead Infants, and alſo with Moles and Secondines, which are hindred in their coming forth naturally.

If by theſe inſtruments the womb cannot be ſufficiently widened for the egreſs of the Infants, there are yet other inſtruments, by which the womb may be widened without damage to the mother, and the birth be brought forth, ſuch as are *Drakes bill*, and the *long Pincers*, by which the womb is not only widened, but the birth taken hold of by them for the more forcible drawing it forth.

If there be any ſwelling, or inflammation, or concrete blood, gathered together in the preputium of the Matrix, under the skin, thoſe tumours either before or after the birth, where the matter appears thinneſt and ripeſt, the Midwife may cut with a pen-knife and ſqueeze out the matter; anointing it afterwards often with a peſſary dipt in oil of Roſes, untill it be whole.

If it happen that the child be ſwollen in the womb, in any part of it, by reaſon of wind or any watry humour, yet if it be alive, ſuch means are to be uſed, as may be leaſt to the detriment of the child and of the mother; but if it be dead, in what ever part thoſe humours be, either in the breaſt, arms, or legs, the Midwife may then put up her hand, and with a little knife for that purpoſe, cut the ſwollen part, that by letting out of the wind or humour, the child may grow leſſe, and be brought forth with leſſe difficulty.

Many times it happens that the child comes into the World with the feet foremoſt; and the hands dilating themſelves from the hips. In this caſe the Midwife ought to be well furniſhed with ointments, helping the egreſs of the Infant, by anointing and ſtroking it, leſt it be carried backward.

backward. Having alſo a great care to take hold of both the Arms of the Infant, and keep them cloſe to the hips, that the child may come forth after its own manner. If by reaſon of this deduction of the Arms, from the ſides of the Infant, and the narrowneſs of the Matrix, it ſo happen that the Child cannot make a total egreſs, the womb of the woman, and the Infant it ſelf, are to be well anointed, ſneezing powders being adminiſterd to the woman, to help her endeavours; the womb is alſo to be preſſed hard with both hands, that the Child make no retirement back, but may ſtill move forward.

It happens ſometime that the Child comes forward with its feet, with the Arms not cloſe to its ſides, but extended above its head; which when it comes to paſs, the Midwife is by no means to receive this birth, unleſs the Child be very ſmall, and the Matrix ſo wide, that it may afford an eaſie paſſage to the Child; yet may ſhe not then receive it, till ſhe hath well anointed both the Child and the Matrix. But it would be much more ſafe and convenient, for both the Child and the Mother, to put back the Child into the womb and bring it to its natural form, which may be done in this manner. The woman muſt lie on her back upon her bed, with her head downward, and her buttocks a little elevated, which being done, the Midwife ſhall gently compreſs the belly of the woman toward the Midriff, thereby to put back the Infant into the womb. But above all things let her take care, that ſhe turn the face of the Child toward the back of the mother, raiſing up the thighs and buttocks of the Child, toward the

the navel of the Mother, to bring the Child to a more legitimate and natural production.

If the Child happen to come forth but with one foot, the Arm being extended along the ſides, with the other foot turned backward, the woman is inſtantly to be brought to her bed, and laid in the ſame poſture as we have before told you, and then is the other foot which came forth firſt to be put back into the womb; which being done, let the woman rock her ſelf from one ſide of the bed to the other, (lying alwaies with her head low, and her buttocks raiſed) till ſhe apprehend the Child to be turned, upon which ſhe may immediately expect her pains with all the aſſiſtance that may be given; and in the mean while to be comforted as much as may be with Cordial Potions, and wholeſome Medicines.

Many times it happens that the Child lies athwarth, and falls upon his ſide, which when it comes to paſs, the Mother is not to be urged to her labour, neither is the birth to be expected after that manner, for it is impoſſible that the Child ſhould be ſo born without ſome converſion; and therefore the Midwife is to do all ſhe can to reduce it to a more natural form of birth, by moving the buttocks, and ſteering the head to the paſſage; if this ſucceed not, let her try by often rocking the woman to and fro, to bring the Child to its natural form of being born.

If it happen that the Child haſten to the birth, with the Legs and Arms diſtorted, the Midwife ought not to haſten the woman, but immediately caſt her on her bed, where ſhe may direct the woman to roul her ſelf to and fro; or elſe ſhe may gently

gently ſtroke the womb of the woman as ſhe lies, till ſhe have reduced the Infant to a better poſture; If this profit not, the Midwife muſt take the Legs and cloſe them together, then if ſhe can ſhe muſt get her hand about the Arms of the Child, and in the ſafeſt way ſhe can, direct it to its coming forth: though it be the ſafeſt way to turn the Infant in the womb, and by that means compoſe it to the natural birth.

If the Infant come into the world with both knees forward, with the hands hanging down upon the thighs. The Midwife may then put up both the knees, upward, till the feet happen to come forward, and then with her left hand let her take hold of the feet, and keep her right hand about the ſides of the Child, and in that poſture endeavour the birth of the Child; but if that ſucceed not, let the woman as is ſaid before, be brought to her bed, and there wallow from ſide to ſide, till ſhe have moved the Child into a better poſture.

But when it happens that the Child haſtens forwards with one Arm extended upon the thigh, and the other ſtretched over the head, the feet being ſtretched out at length in the womb, the Midwife may by no means receive the Child in this poſture, but muſt lay the Patient upon the bed, as we have ſaid before; then muſt the womans belly be gently preſſed backward, that the Infant may retire into the womb, and if it give not backward, of its own accord, the Midwife may with her hand gently thruſt back the ſhoulder, and bring the Arm that was ſtretched back to its right place.

The

The moſt dangerous of all thoſe that we have ſpoken of is this, and therefore the Midwife muſt take great care to put back the Infant in this caſe into the womb: Firſt of all therefore anoint well her hands, as alſo the womb of the woman, then, if ſhe can, let her thruſt in her hand near the Arms of the Infant, and ſo move the ſhoulders that the Infant may fall back into the womb; and then to bring it to the natural form let her thruſt up her other hand, and reduce the Arms of the Infant to the ſides of it; If this ſucceed not, the woman muſt be laid on her bed, and after a little reſt ſhe muſt be ordered as before we have ſaid: If this avail not, ſhe muſt be brought back, to her ſeat, as we have before rehearſed; then muſt her womb, by the help of thoſe women that aſſiſt her be gently preſt downward, and on both ſides, while the Midwife having anointed the Matrix, and both the Arms of the Infant, joynes them as cloſe together as ſhe can, and in that manner receives the Infant. And there is the leſs danger in this form, if the Midwife be diligent, and the Child ſlender.

If the Infant thruſt it ſelf forwards with the buttocks formoſt, the Midwife muſt put up her hand well anointed, and ſo by heaving up and putting back the buttocks, ſtrive to turn the head to the paſſage. Yet overmuch haſte muſt not be made, leſt the Infant ſhould fall back into ſome worſe poſture; and therefore if it cannot be turned by putting up the hand, the woman muſt be brought to her bed, and ordered as we have often ſaid before; comfortable things being conveniently miniſtred to her.

If the Child come forward with the neck bowed, and the ſhoulders forward, with the hands and feet ſtretched upwards; in this caſe the Midwife muſt carefully move the ſhoulders backward that ſhe may be able to bring the head forwards, which may be eaſily done, for the ſhoulders being removed, the head will ſoon appear formoſt, yet if this ſuffice not, the woman muſt be laid on her back upon the bed, and ordered according to the former precepts.

When the Infant thruſts forth the hands and feet formoſt, care muſt be had to avoid the danger of this miſſhapen poſture, and therefore the Midwife muſt ſtrive by removing the feet, to lay hold on the head, and, as much as in her lies, to direct it to the paſſage; the hands are alſo to be removed, unleſs of their own accord they fall down to the ſides. If by this means it cannot be done, the former precepts of converting the child are to be obſerved.

Sometimes it happens that the Child ſtrives to force its paſſage in this poſture which is very dangerous. Firſt of all therefore let the Midwife anoint her hands well, and the womb of the woman; which being done, let her put up her hand, and ſeek for the Arms of the Child, which when ſhe hath found, let her hold them faſt, till ſhe hath hold of the head alſo, which ſhe muſt with all her skil endeavour to bring formoſt, then let her remove the hands of the Infant, and fix them upon the ſides of the Infant. Yet if this do not avail, it will be the ſafeſt way to lay the woman on her bed, and to proceed according to the former preceps, to try if by that delay ſhe may have the more advantage to proceed as before. The

The ſame method which is to be obſerved in ſingle birth, is alſo to be obſerved in caſe of twins or of tripple birth: for as the ſingle birth hath but one natural way, and many unnatural forms, ſo is it with the birth of many Children; and therefore when it happens, that twins appear, coming into the world according to the natural form, the Midwife muſt obſerve to receive that firſt which is neareſt the paſſage; yet be ſure not to let go the other, leſt it ſhould fall back into the womb, and tumble into ſome other form, but the one being born, immediately to receive the other; this birth is the more eaſie in the natural form, becauſe the firſt Child widens the paſſage for the latter, but in unnatural births there is moſt difficulty in the paſſage of the ſecond Child: care muſt be alſo had in the birth of twins, that the ſecondine be naturaly brought forth, leſt the womb being delivered of its burden ſhould fall, and the Secondine by that means be delayed to the damage of the woman in Child-bed.

If there be twins in the womb, and one of them endeavour to come forth with the head formoſt, and the other with the feet: Firſt of all the Midwife muſt conſider, which of the two the woman may be delivered of with moſt expedition; if the head of the one be leſs forward than the feet of the ſecond, it will be moſt convenient to draw that forth by the feet, turning the head of the other a little to the other ſide; and that being delivered, ſhe muſt preſently lay hold of the head of that which is within, and direct it juſt to the paſſage of the womb; which may be done with more eaſe, by reaſon of the gap which the formoſt hath made.

If

If it happen, in drawing forth the firſt by the feet, that the other change its ſituation, the Midwife may then draw forth the other by the feet, as ſhe did the firſt; and if the head of the firſt be more forward, then ſhe muſt put back the feet of the firſt, and receive that which comes with the head formoſt.

If both of them preſs together to the paſſage of the womb, the Midwife muſt take great care; and therefore ſhe muſt put up her hand to ſee which of them is moſt forward, as alſo to try whether it be not ſome monſtruous conception, as two heads upon one body, or two bodies joyned in one, either at the ſhoulders, or at the ſides, which may be known, if ſhe put up her hand gently between the two heads as high as ſhe can, and if ſhe find that they are twins, ſhe may gently put the one to one ſide, to make way for the paſſage of the other, which is moſt advanced; which muſt be directed juſt to the orifice of the womb, having a great care that ſhe do not change the ſituation of the ſecond; and as ſhe feels the pains of the Mother coming on her, ſhe muſt by all means bring forward the Child that ſhe would receive, ſtill keeping the other back, with two, or three fingers of the left hand: and thus having delivered the firſt, if the ſecond be not well ſituated, ſhe muſt bring the head to the neck of the womb, where it will find the paſſage open to it, by the delivery of the firſt.

Now, leſt the firſt Child ſhould be in danger of its life, you muſt take it from the mother, and carefully tie up the Navel-ſtring, as is formerly mentioned, and alſo bind again with a large and

long

long fillet, that part of the Navel which is faſt to the Secondines, that they may be the more eaſily found. Then the ſecond Child being born, the Midwife muſt ſee if there be not two ſecondines, for by reaſon of the ſhortneſs of the ligature, it may have hapned to retire back again, to the damage of the woman; and therefore the ſecondines muſt be haſtened forth as ſoon as may be, leaſt the womb ſhould cloſe.

If the two Infants have but one body, the better way is to turn the head upwards, and to draw it forth by the feet, than by the head: taking care when you come to the hips, to draw it forth as quick as may be.

The ſecond form of the unnatural birth is very dangerous, and therefore requires the greater care of the Midwife. Firſt, therefore, let her well anoint the womb of the woman, that the paſſage may be more ſlippery: which being done, let her take hold of the hands of one of the Infants, and keeping them cloſe to the ſides, direct the head to the orifice of the womb; that being born, let her proceed in the ſame manner toward the other. If ſhe cannot come to take hold of either of the Infants Arms, ſhe muſt bring the woman again to her bed, and try by the aforeſaid Agitation of her body, if the Infants may be brought to a more convenient form of delivery.

CHAP. XXIX.

Of ordering the Woman after ſhe is delivered.

IN the firſt place ſhe muſt keep a temperate diet, having a great care not to over-fill her ſelf after ſo great an evacuation; and indeed her diet

diet muſt be like that of wounded perſons; neither are the tales of Nurſes to be believed, who exhort them to fill after ſo great an emptineſs, telling them that the loſs of blood muſt be reſtored, for theſe are meer fooleries; for as for that blood which ſhe hath loſt, it is but unneceſſary blood, ſuch as is uſually kept for the ſpace of nine months, which to void, is much conducing to her health. Beſides, their nouriſhment for the firſt daies, muſt be but ſlender, for fear of falling into a feaver; beſides, the abundance of milk which it would bring into the breaſt, where it might be in danger of curding, or Apoſtematizing; and therefore for the firſt five daies, let her uſe Broths, Panada's, potched Eggs, Gellies, abſtaining from fleſh, or French Barley: In the morning, broth will be expedient, at dinner, broth, or Eggs, or Panada; and at ſupper, the ſame with ſome Gellies for the ſecond courſe. If ſhe intend to nurſe her Child, ſhe may feed more plentifully, and drink ſome Barly-water, wherein ſome Corianders, or Fennel-ſeed may be put.

In *Italy* the perſons of moſt account do uſe this water. Take two Capons, the feathers being well pulled off, and the bowels wholly taken out, which you ſhall boyl in a glaz'd earthen pot, in a ſufficient quantity of water till they be half boyled, then muſt they be taken out of the pot, together with the broth; and being cut to pieces are to be put into a Lembick in manner following,

℞. Bugloſs, Borage, and Time, two good handfuls, and with that cover the bottom of the ſhell, then lay upon that a row of fleſh, then upon that

a ranck of leaf-Gold, with a dram of powder of Pearls, and upon that pour the broth; let all this be diſtilled in *Balneo Mariæ*, drawing forth a pint at a time, which you ſhall re-iterate as often as you have any thing left, to give to the woman in Child-bed, for the ſpace of ten, or twelve daies. This water muſt be drawn ſix weeks, or two months before it be uſed; if the woman be not troubled with a Feaver, let her drink a little white Wine, or Claret, with twice as much hot water; If ſhe have a mind to drink between meals, or at night, it may be convenient to give her ſome ſyrrup of Maiden-hair, or any other ſyrrup that is not aſtringent, with a little boyled water. After the ſuſpition of a Feaver, or heat of her breaſts is over, ſhe may be nouriſhed more plentifully, and you may give her, together with her broth, ſome other meat, as Pullet, Capon, Pidegeon, Mutton, or Veal boyled. After the eight day is paſt; at what time the womb is well purged and diſcharged, it will be expedient to give her cold meat in greater quantity, that ſhe may be enabled to gain ſtrength; during all this time, ſhe muſt reſt very quiet, and be free from all manner of diſturbance; ſhe muſt ſleep as little in the day time as may be. If ſhe go not well to the ſtool, ſhe may have ſome ſuch kind of Clyſter as this.

℞. Of Mallows, Marſhmallows, and Pellitory of the wall, *an.* one handful, flowers of Camomile, and Melliot, of each a ſmall handful, Anniſeeds and Fennel-ſeeds, of each two ounces; boyl theſe in the decoction of a Weathers-head, take of this three quartaries, and diſſolve in them of coarſe Sugar and common Hony, of each two ounces,

ounces, new freſh butter three ounces; of this make a Clyſter,and, if occaſion ſerve,add to this an ounce of Catholicon.

What is to be done to the Breaſt, Belly, and lower parts of the Woman in Child-bed.

IN the firſt place you may lay the skin of a Hare, or Sheep, for the ſpace of four or five hours; which being taken away, you may then anoint it with this following oyntment, and then lay a linnen Towel all over her belly and hips, which muſt be continued on for the firſt ſeven daies,looking after it,& turning every morning.

The Oyntment may be this,

℞. The Oyl of ſweet Almonds, Camomil, & Hipericon, *an.* one ounce and a half, Spermaceti two Ounces,Goats fat one ounce,Oyl of Myrtles half an ounce, melt all theſe and make an Oyntment to anoint the Belly: Now before the Cere-cloth be put on, you muſt apply a little Plaiſter of Galbanum, about the bigneſs of two or three fingers to the Navel, in the middle of which may be put two or three Grains of Civet, yet ſo as that the woman may not perceive the ſent of it. The Cere-cloath may be this.

℞. White Wax four ounces, Pomatum without Muſk, Calfs-greaſe, of each an ounce, Spermaceti an ounce and a half, Oyl of Hipericon and ſweet Almonds, of each one ounce; Venice Turpentine waſhed in Pellitory water half an ounce; melt theſe in *Balneo Mariæ*,and ſpread them upon a cloath about the bigneſs of the belly, and when it is cool apply it.

The next care is to be had of the breaſts, upon theſe ſome put round Cere-cloath made thus;

Take ſix ounces of new Wax, Oyl of Myrtle, Roſes and Honey of Narbon, of each two ounces; melt theſe all together, and make a Cere-cloath; Let them have holes in the middle for the Nipples to go through.

This Oyntment is alſo very good to keep the Milk from clotting.

℞. Oyntment of Populeon one ounce, *Galens* refrigerating oyntment half an ounce, Oyl of Roſes ſix drams, Vinegar a ſmall quantity; melt them together and make an oyntment.

This fomentation is alſo much commended.

R. Fennel, Parſly, Petroſelinum, Mallows, Althea, of each a ſmall handful, Laurel and Camomile flowers, of each half a handful, boyl theſe according to Art, and make a fomentation for the nipples. After this fomentation, anoynt them with *Oleum Roſatum Omphacium*, and then apply this following plaiſter.

R. Venice Turpentine four ounces, well waſhed in ſtrong Wine, & Roſe-water, adding to it two whole Eggs, and a ſcruple of Saffron, with as much Wax as is ſufficient; ſpread this upon a linnen cloath, and apply it: as for the lower parts, for the three firſt daies, they are to be fomented with a certain fomentation of milk, wherein hath been boyled a few Roſes, ſome Chervil and a little Plantain. From the next day to the eighth day, you may uſe this bath; Wine and water, of each half a pint; red Roſes and flowers of Hipericon, of each two handfuls; Agrimony one handfull, make of this a decoction; after bathing once, or twice, lay this following oyntment along the lips of the privities, upon a linnen cloath.

R. Oyl

℞. Oyl of Hypericon two ounces, Spermaceti an ounce and a half, a little white Wax; mix all theſe together, melt them, and make an oyntment.

After the eight daies are paſt, you may lay upon her belly this following plaiſter.

R. Oyl of Hypericon, Camomile, and Anniſeeds, of each one ounce, Oyl of Maſtick an ounce and a half, Oyl of Myrtles ſix drams, Spermaceti two ounces, the fat of the Reins of a Goat an ounce and a half, Deers ſuet one ounce; of this make an oyntment to anoint the belly of the woman in Child-bed, and then apply this following plaiſter.

R. Oyl of Myrtles, and Hypericon, of each an ounce and a half, Oyl of Nippo one ounce, Venice Turpentine, waſhed in water of Motherwort, four ounces; melt all theſe together, and put them upon a Hempen cloath, that may cover all the belly, and let her wear it the ſpace of eight daies.

Theſe fifteen daies being paſt, for the ſpace of eight daies more, You may lay upon her belly, and her hips, this following plaiſter.

R. Oyl of Maſtick, Myrtles, Jaſmine, and Quinces, of each an ounce and a half, Oyl of Acorns two ounces, Spermaceti one ounce, Venice Turpentine waſhed in Plantain water, half an ounce; Wax ſix ounces, melt all theſe together, adding powder of Maſtick, and *Terra ſigillata an.* half an ounce, Florentine Orrice one ounce, ſpread all theſe upon a Hempen cloath, and lay it on her belly, to be kept there for the ſpace of eight, or ten daies; for the lower parts, this Fomentation may be needfull.

℞. Leaves of Plaintain, Mullein, Centinody, and Horſe-tail, *an.* one handfull, Cypreſs leaves a handful and a half; of the rind of Pomgranates, Cypreſs Nuts, and Pomgranate flowers, of each halfe an ounce; red Roſes, Camomile and Melilot, of each a handful; Roch Alum two ounces, Calamus Aramaticus, and Florentine Orrice, of each three drams, Gilliflowers one dram; make of theſe two ſacks, and boyl them in like quantities of ſowre Wine, and ſmiths-water, for the exteriour mouth of the neck of the womb.

Of the choice of a good Nurſe.

THe choice of a good Nurſe is very important, and therefore you muſt firſt look upon her aſpect, and ſee whether her ſight be no way imperfect as whether ſhe be ſquint-eyed, or have a down-caſt look; You muſt have a ſpecial care that ſhe be not red haired, for their Milk is extreamly hot; ſee moreover, whether her teeth be ſound, and white, and well ſet; know whether ſhe come of Parents that have been troubled with the Conſumption; & if ſhe have not, nor be conſumptive her ſelf, you may judge of her ſtomach, and whether ſhe be ſubject to Catarrhs; you muſt alſo take heed that ſhe ſend no ſtinking breath, either from her mouth, or noſtrils, for that corrupts the Lungs of the Infant. Enquire whether neither ſhe, nor any of her kindred have been troubled with Leproſie, by reaſon that it is very contagious, or with the Epilepſie, or Falling-ſickneſs. And therefore thoſe women that either cannot, or will not nurſe, their own Children, muſt make uſe of ſuch women as are moſt fit to the humor they would have the Child to be of: for

for the Nurſe is now to be the ſecond Mother of the Child, from whom the Infant draws all her conditions, be they good, be they bad; and it is often ſeen, that children do partake more of the conditions of the Nurſe, than the Mother; and therefore care muſt be taken, that the Nurſe be good conditioned, good teeth, brown hair, of a healthy generation; that neither ſhe nor her husband have had the French diſeaſe, that ſhe be not peeviſh nor cholerick, that ſhe have milk in abundance, and a good fleſhy breaſt, that her breaſt be not over-fleſhy, that ſhe be not over fat; and, above all, that ſhe be not of too amorous a humour, and deſirous to be with her husband, for that is perfect venome to the milk.

What is to be done in the extream pains of the Child.

IF a Child have extream throws preſently after it be born, you muſt rub it with Pellitory and freſh butter, or Spinage, or elſe with Hogs-greaſe, and apply it upon the Navel, having firſt a great care that it be not too hot. Or elſe make a little cake of Eggs, and oyl of Nuts, and apply it in the very ſame place; if this avail not, give it a little Clyſter of milk, the yolk of an Egg, and a little Sugar; this eaſeth the pain of the Inteſtines.

What is to be done with thoſe Children that are troubled with Flegm.

THere are ſome Children born of ill-Conſtitution'd women, or elſe of women that have not uſed good nouriſhment in the time of their being with Child, who are very full of flegm, theſe you muſt lay upon one ſide, and

ſometimes, upon the other; for if you lay them upon their backs, you may perchance choak them; you muſt be ſure to keep their bellies ſoluble, cauſing them to void that blood kept in the entrails from the time of their being in the womb, by giving it a little ſuppoſitory of black Sope well rubbed in freſh butter, to take away the Acrimony of it; then give it a ſpoonfull of ſyrrup of Violets: this cauſes the flegm to paſs down. If you preceive that the Infant hath not much heat, you may mix with it half the quantity of Oyl of ſweet Almonds, and half of the ſyrrup of Violets, and continue it, ſtroaking the ſtomach and the belly of the Infant with freſh butter, every time that they undreſs him.

That, which ought to be done to Children that have their Cods full of wind.

WHen Infants have their Cods full of wind, ye muſt examine whether it be with wind, or water, if it be with water, by rubbing and chafing the skin with freſh butter, the waters will ſweat out; if it be wind, the Children muſt be ſtirred, and ſwung gently, mingling in their drink the decoction of Anniſeeds.

How to take away the Canker from the mouths of Infants.

THere have been known certain Children which have been nouriſhed with cold milk, which hath been thick, and in great quantity, which a few daies after its birth, hath heated the mouth of the Infant in ſuch a faſhion, that it cauſed a white Canker, which preſently

Poſſeſſed

MAY
71

p: 153

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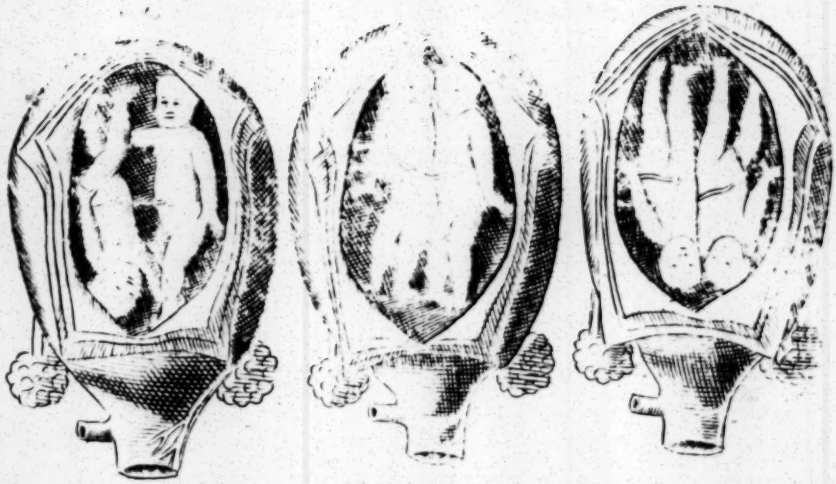
10



poſſeſſed the tongue, palate, the gums, the throat, and all the mouth, whereupon it was taken with a feaver, and it could no longer ſuck, all the aſſiſtance that could be was ſtill applyed, and when no other Medicine did avail, there was found one, a particular remedy, which was half a handful of Sage, a handful of Cherveil bruiſed a little, and boyled in a ſufficient quantity of water, about a dozen ſeethings, to which you muſt add a ſpoonful of Vinegar, when you have ſtrained it, you muſt put to it an ounce of *Mel Roſatum*, then you muſt have a little hooked ſtick, with a little piece of ſcarlet tyed at the end, then putting the water in a Sawcer, dip the end of the ſtick where the Scarlet is tyed, and then rub the place affected gently, and you ſhall find the Canker to aſſwage by little and little.

What is to be done to Children whoſe Inteſtines are fallen.

THere are a great many Infants, whoſe great gut falls; which is a thing very eaſily remedied at the beginning, and therefore you muſt put it up again: firſt, lay the child with head lowermoſt, then you muſt have a thick cuſhion, ſoaked in ſmiths water, then you muſt have an emplaiſter made of the Roots of great Couſound ſcraped, and put upon it as an ointment; then looking to it every day, taking care that it cry but little, and never unbind him, but as he lyes, leſt the gut tumble down again, and ſo the cure be delayed; as the child grows big, the hole leſſens, and the Inteſtine grows big. This is an experienced way.

To

To make an Oyntment to ſtrengthen the thighs and legs of the Child, and make him go.

TAke Sage, Marjoram, Dwarf-Elder, bruiſe them a good while together, till you have beaten out a good deal of juyce, then put it into a glaſs vial, till it be full, and ſtop up the hole with paſte, and round the ſides alſo of the ſaid paſte; put it then in an Oven, to bake as long as a good big loaf, then draw it forth, and ſuffer it to cool, then break the paſte, which is round the Vial; break the bottle, and keep up that which is within, which you ſhall find turned to an oyntment: and when you would uſe it, you muſt add to it ſome of the marrow of the hoof of an Oxe, melting it all together, & when ye have ſo done, you muſt rub the hinder part of the legs, and thighs of the child. This hath been done to a child, whom a famous Phyſician, after 3 years having in hand, gave over, ſaying, that it would never go.

Of the relaxations of the Matrix, and the cauſe.

THere are many cauſes of the relaxation of the Matrix, the one proceeding from great fluxes, which fall down upon the ligaments thereof, cauſing them to wax looſe; Others come to this diſeaſe by ſome falls, others by reaſon of carrying in their womb too great burdens, others by ſtreining themſelves in travel before their time, and becauſe the orifice of the womb is not open; ſometimes, and very often by reaſon of the Midwifes, who putting up their hands into the womb, tear down they know not what, which is oftentimes a part of the Matrix, to the bottom of which the Secondines adhere, drawing down part of the womb, which they take to

be the Secondines; which is oftentimes brought alſo to a worſe condition, when the unskilfull women force her to the remedies, for bringing down the Secondines;as holding bay ſalt in her hand, ſtreining to vomit,and the like. For remedy whereof, all theſe relaxations of the Matrix, are by the ſame remedies except thoſe which are occaſioned by ſtrong fluxes, for in this caſe other remedies are not ſufficient, being that you are to take away the cauſe of thoſe defluxions, before you can proceed to the cure of the relaxation. Among the reſt, I will relate one that hath been found very profitable and experienced, which is this aſtringent. Take Gall-nuts, Cypreſs nuts, and Pomegranate flowers, Roche Alum, of each two ounces, Province Roſes four ounces, Centinode a good big handful, the rind of Caſſia, the rind of Pomegranates,Scarlet Grains, of each three ounces, the nature of a Whale one ounce; Myrrh-water, Roſe-water, and Sloe-water, an ounce and a half, thick wine, and Smiths-water, of each four ounces and a half; then make two little bags of a quarter of a yard long, cauſing them to boyl in the aforeſaid waters ,in a new pot, uſing one after another as you have occaſion, letting it lye upon the bone of the Pubes,paſſing in between the hips, chafing her often, and holding her head and her reins low,uſing in the morning ſometimes a little Maſtick in an Egge, or ſometimes Plantain ſeed: if the diſeaſe be not too old, it may be cured by this means; but if it be of a long ſtanding,you muſt make a peſſary half round, and half Oval, of great thick Cork, pierced through in the middle; tye a little Pack-thred

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to the end,then cover it over with white Wax, that it may do no hurt, & to make it more thick, this muſt be dipped in Oyl of Olives to make it enter, and it muſt be ſtrait, that it may not eaſily fall out; and if it be too little, to have another bigger, and when the woman goes to do her neceſſary occaſions, ſhe muſt hold it in, leſt ſhe ſhould force it out;the hole is made, that the vapours of the womb may have a vent,and to give way for her purgations to flow, neither muſt it be taken away till after the purgations are paſſed,the thickneſs cauſes the Matrix to mount up as long,as it is very thick, for the ligaments being cloſe do then retire. If they be women that bear children, the Midwife ought not to ſuffer them to force themſelves,but as nature conſtrains her,having her own hand ready after the throw, to put back the Matrix with her finger, and when ſhe is brought to bed, lay her low with her head. and with her reins, raiſing her up, with pillows put under her hips;and for women that are troubled with this diſeaſe, they ought not to lace themſelves over hard, for that thruſts down the Matrix,and makes the woman pouch bellied, and hinders the Infant from being well ſituated in her body, cauſing her to carry the child all upon her hips, and makes her belly as deformed as her waſte is handſome.

Of a diſeaſe that happens by reaſon of the fall of the Matrix.

THere is ſometimes a relaxation of the Membrane, that covers the *rectum Inteſtinum*,when the head of the child,at the beginning of the travel falls downward,and draws it low ;oftenties, it

it comes by reaſon of women with child lacing themſelves, which cauſes ſuch a conflux of wind to theſe parts, that it ſeems to the woman to be the head of the child, inſomuch that ſhe is hardly able to ſtand upright, neither can ſhe go. For remedy hereof, you muſt keep the woman ſoluble, giving her Aniſe, and Coriander ſeeds to diſſipate the winds. You muſt take Sage, Agrimony, Motherworth, Balm, white Wormwood, Margerom a little Rue, and a little Thyme, and Cammomile, and having picked all the above written Herbs, you muſt cut them very ſmall, and having well mingled them, put them into a maple platter, and then put hot Cinders upon them, and upon thoſe another handful of Herbs, covering the platter with a cloſe cloth, that the woman may receive the ſmoak; this is a remedy which hath been much approved and experimented.

To remedy the fall of the fundament in Infants.

TAke of the green ſhrub whereof they make brooms, and cut it ſmall, and lay it upon the Coals, and ſet the child over the ſmoak thereof, and it will certainly cure it.

Of the diſeaſes of women, and firſt of the inflammation of the Breaſt.

THe inflammation of the breaſts is a hard ſwelling, together with a beating pain, redneſs, and ſhooting. The chief cauſe of this is the abundance of blood, drawn up together in that place, though there be ſometime other cauſes alſo, as the ſuppreſſion of the courſes, the Hæmorrhoids, or a blow received upon the breaſts. The ſigns of

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it are eaſie to be known, that is to ſay, a certain redneſs and burning heat, oft times joyned with a Fever. For the cure of this, there are four ſorts of remedies; Firſt, the order of diet, which muſt be comforting and moiſtning, as broth of pullets, where Endive, Borage, Lettice, and purſlain may be boyled alſo; ſhe may drink the juyce of Pomgranates, or Barly water, with Anniſeeds boyled in it: the uſe of Wine, and all ſorts of ſpices are very dangerous, and if the woman go not freely to the ſtool, there is nothing better than a lenitive Clyſter; ſhe may ſleep much, and muſt not diſturb her ſelf with any paſſion. The next way of remedy is by diverting the humours, which is done by frictions, letting blood in the foot, ſcarrification of the legs, or viſicatories applyed to thoſe places, eſpecially if the flowers are ſtopped, or ready to come down; if not, it will be expedient to open a vein in the arm.

You may alſo prepare the humour to void it out of the place affected, by opening, either the middle vein, or the Baſilic, or the Vena Saphena, which may be done two or three times, as occaſion ſerves; after blood-leting, purge, but let this be done with ſweet Medicines; ſuch are Caſſia, Manna, Tamarind, Syrrup of Roſes, or Violets Solutive, having a little before uſed certain ſyrrups, which may aſſwage & temper the humours. Take ſyrrup of Roſes and Purſlain, of each one ounce, Endive water and Plantain water, of each an ounce, give this to the Patient; Neither will it be amiſs to give her ſyrrup of Succory, or Endive, or ſuch like; for theſe ſyrrups have a cooling, and refreſhing faculty, eſpecially being mingled

led with Plantain, or Endive water, or ſuch like, or the decoction of the ſaid Herbs; now when the humour is thus prepared, you may give her ſome gentle purges. As for example, take of the pulp of Caſſia, and Tamarinds, of each 6 drams; of this make a little Bolus with ſome ſugar, and give to the patient; or with this potion;

Take of the Leaves of Italian Orach 3 drams, of Aniſeed one ſcruple, infuſe theſe in 4 ounces of the foreſaid waters. Into this being ſtrained, infuſe an ounce of Caſſia, and into the ſtreining of this diſſolve an ounce of Solutive Roſes; of this make a potion and give it. The fourth way of cure conſiſts in Topicks, ſuch as may drive back and repreſs the humour, though care muſt be had that they be not over-ſtrong, leſt you thereby do cool the heart too much, and thereupon drive the humour upon the heart it ſelf. And therefore temperate Midicines are chiefly to be choſen, and ſuch eſpecially as are able to digeſt and diſſolve the humour: Wherefore it ſhall not be amiſs to apply a linnen cloth dipt in white ſtrong vinegar, and a little cold water, which muſt be applyed to the breaſts, and often changeed. Or elſe you may dip linnen cloaths alſo in a decoction of Camomil flowers, and Violet flowers, with a ſmall qnantity of Oyl of Roſes, and a drop of vinegar or two; or you may uſe this fomentation. Take of the juyce of Night-ſhade and Oyl of Roſes, of each an ounce and a half; of the decoction of Fenugreek, Camomil, and Line-ſeed, two ounces, vinegar one ounce.

This Medicine you may uſe by dipping a ſpunge therein, and ſo waſhing and fomenting the breaſt therewith. Or

Or you may apply this Cataplaſm; take of the leaves of Night-ſhade, and Mellilot, half a handfull of each, let them be boyled and extracted through a coarſe cloth, then add to them beanmeal two ounces, Oxymel, and Oyl of ſweet Almonds, of each one ounce; of this make a Cataplaſm, and apply it. If the diſeaſe be more prevalent, you muſt uſe more forcible remedies, and among the reſt this fomentation. Take of the leaves of Mallows, Violets, Dill, of each one handfull, flowers of Camomil and Mellilot, of each a ſmall handful and a half, boyl theſe together, adding to them a little Wine and Oyl of Dill, or muſtard; firſt let the breaſt be fomented with this, and afterwards with an oyntment compoſed of equal parts of new butter, Oyl of Violets and Hens fat. But if theſe things avail not to diſſipate the humour, you muſt obſerve whether the inflammation tend either to a ſuppuration, or induration. If you find that it tends to a hardneſs, you muſt try all means to hinder it by the way of mollifying plaiſters; among which this is not a little experimented: Take the marrow of a Calves leg 2 ounces, Sheeps greaſe one ounce, Saffron four Scruples; Cumin-ſeed bruiſed, two Scruples; mingle all theſe and make a plaiſter. If the inflammation doth not harden, but doth altogether tend to a ſuppuration, which may be known by theſe ſigns; that is to ſay, the increaſing of the tumour, the beating and exceſſive heat and pain which rages about thoſe parts ſo vehemently, that they do not admit them to be touched. But now the ſuppuration is to be haſtned with hot and moiſt Medicines, which

which have an Emplaſtick faculty, for which purpoſe this is much commended: Take the leaves of Mallows one handful, roots of Althea one ounce, boyl theſe together, and when they are maſhed draw them out, and add to them Beanmeal and Fenugreek, of each one ounce, the whites of 2 Eggs, Myrrh and Aſſa fætida of each one dram, Saffron one ſcruple, mingle all theſe together, and make a Cataplaſm for your uſe; to this you may either add Capons greaſe, Hogs greaſe, or freſh butter: If theſe remedies do not ſuddenly bring the inflammation to a ſuppuration, you muſt then take of the ſhells of Snails bruiſed, and lay them upon the Cataplaſm in ſuch a manner, that the Snail-ſhells may come to touch that part of the tumour which is moſt elevated and pointed, whence it appears that the matter will firſt iſſue; If theſe remedies avail not, it will be neceſſary to open the ſaid Apoſtem with a Lancet, and this muſt be done when you are ſure that the matter is ready to come forth, which may be known by theſe ſigns, when the beating ceaſes, when the feaver, the pain, and the heat of the part do begin to diminiſh, when you perceive the place pointed, and raiſed, and enclining to a blackiſh colour. When the wound is open, you muſt firſt apply to it a digeſtive, compoſed of an ounce of Turpentine, half an ounce of Oyl of Roſes, and the yolk of an Egg. After this you muſt cleanſe it with Honey of Roſes, Turpentine and Barley-meal, or with the Oyntment of the Apoſtles, or the oyntment called Ægyptiacum, then you may put on the top of the place, the oyntment called Baſilicon, or Paracelſus plaiſter

which doth digeſt, cleanſe, carnifie, and cicatrize after a very extraordinary manner. This is furthermore to be obſerved, that an Ulcer in the breaſt is not eaſily cured, if the milk be not dryed out of the other breaſt; and therefore the milk is to be dryed up by keeping the Child from ſucking, and by putting upon the breaſts of the Woman, cloaths dipped in cold water, together with bean, barly, vinegar, and ſuch other like remedies.

Of windy Tumours in the Breaſts.

THe flatuous tumor of the breaſts is cauſed by a thick vapour, which riſes from the menſtrual blood, which is retained, or corrupted in the Matrix. The cauſes of which are: firſt, the ſuppreſſion of the flowers; or when the flowers are not diſcharged into their proper place, and in their proper time; as alſo from the corruption of the humours by which are ingendred divers bad fumes and vapours; for, this being received into the breaſts, cauſes a diſtention much like a true ſwelling. The ſign by which it is known, is the pain which it brings along with it, which is ſharp and prickling, cauſing a diſtention of the part. The heart is not a little out of order, by reaſon of the windineſſes which lye ſo near it: and commonly the left breaſt is moſt ſwoln, communicating its pain to the arm, ſhoulder, and ribs of the ſame ſide. And theſe ſigns differ from thoſe of a Canker; for in this diſtemper the breaſt is white, and ſhining, by reaſon of the diſtention; and, if you touch it, it ſounds like a Drum. And, if you preſs it with your hands, you will find that it is ſwelled in all parts alike, and

and not in one more than another. This is cured firſt by a good order of diet, taking little victuals, whereby crudities may be avoyded that do afford matter to the obſtructions, and increaſe windineſs : for which cauſe ſhe muſt alſo drink little, and that, water boyled with Cinamon, Aniſeed, and rind of Citrons. The next remedy is by uſing things which are good to provoke the courſes, [among which, uſe this receit; ſtrein Celandine ſtampt into poſſet-ale, and drink it four dayes before the new moon, and four dayes after.] And it will not be amiſs to let blood three or four times in the year, about the time that the Courſes ought to begin. For by this means you may provoke the flowers, and hinder the increaſe, either of a Scirrhus, or of a Canker; to which purpoſe, baths, fricti-ous, and inſections, are not a little to be uſed. In the next place, you muſt prepare the humours that foment this windineſs both in the Matrix, and in the Veins, and that by Syrrups which do expell flegm and melancholly : after which you muſt purge your patient; for which purpoſe you may take of the leaves of Sene three ounces, Aniſeed one ſcruple; let them boyl in four ounces of Borage water; when it is ſtrained, infuſe into it this Confection : Hamech without Scammony, Colloquint, and Cathol. Dupl. Rheo. of each an ounce and a half; when it is ſtrained, diſſolve in it one ounce of ſyrup of Roſes ſolutive : this potion muſt be given 2 hours before eating. You may alſo uſe this gentle Apozem : Take of the root of Tamarinds, Cypreſs, Bugloſs, of each an ounce and a half; flowers of Borage, Epithymi,

Sen. of each half a handful, flowers of Balm one handful, Raiſins one ounce, Prunes in number twelve, boyl them in a ſufficient quantity of water: and then in a pint of the water diſſolve four ounces of the ſyrup of Violets; make of this an Apozem clarified according to Art, and ſweeten it with a ſufficient quantity of Sugar, giving four or five ounces at a time. In the next place, you may uſe Topicks to attenuate and reſolve; to which purpoſe you may bathe, or foment the breaſt with a Sponge dipt in Lye, and then lay upon it a linnen cloth, dipt and moyſtned in Aqua vitæ, and dryed in the ſhade; or elſe dipt in freſh butter that hath boyled a good while, or in oyl of Lillies, or in Oyl, both of the root and ſeed of Angelica; or you may foment the breaſt with this Decoction. Take wheat-bran two handfuls, leaves of Dill and Melilot, of each half a handful; Aniſeed, Fennel, and Cumin-ſeed, of each two drams, Camomil flowers one half handful; boyl all theſe in a ſufficient quantity of water and white-wine, and let them boyl to the conſumption of the third part. In this decoction you may wet a ſponge, and waſh, or foment the breaſt therewith. After you have fomented the part, you may put this oyntment upon the part affected: Take oyl of Lillies and Elder, of each an ounce & a half, of the beſt Balſom half an ounce, powder of burnt-lead unwaſht, Aniſeed one dram, & as much Wax as is ſufficient.

Of the watry Tumour of the Breaſt.

THe watry tumour is ingendred by a thick and watry flegm gathered together in great abundance in the breaſt and parts adjoyning, and it happens

happens many times that this watry and flegmy ſubſtance is not always gathered to one particular place, but alſo diffuſed through all the parts of the breaſt, which cauſes a general ſwelling in that part. This ſwelling (that we may define it) is a looſe and ſoft tumour without much pain, yielding to the touch and preſſing of the fingers, ſo that the hole which is made by the preſſing of the fingers remains a pretty while after; yet it ſoon becomes painful, if there be any acrimony joyned with it; or if there be any diſtention by reaſon of the preſſe of vapours to that part. This oftentimes happens by reaſon of the ſuppreſſion of the courſes; ſometimes it is occaſioned by reaſon of a clear and watry flegm, which diſcharges it ſelf upon theſe parts. This ſwelling is eaſily diſtinguiſhed from other ſwellings, by reaſon of the looſneſs and ſoftneſs thereof, and by the pain which is always leſs than in other ſwellings: and in this kind of tumour the pain aſcends up to the arms and ſhoulders, and the whole breaſt is altogether ſwoln and raiſed; and this pain comes at certain times, chiefly when the flowers ought to come down, which being once come down, the pain diminiſhes, by reaſon that the woman is then throughly purged. Yet notwithſtanding, there doth remain ſome certain kind of ſwelling, which happens not in the windy tumours, by reaſon that the purgations of the flowers do totally diſſipate the matter of thoſe ſwellings. Theſe flegmy tumours, do eaſily turn into Cankers, and are therefore to be diligently looked after. As to the cure of theſe tumours, there is required firſt an orderly diet, which muſt

be drying, her bread muſt be well baked and levened, dryed Raiſins, parched Almonds, Aſparagus, roſted fleſh, and ſmall birds. Before meat ſhe may take a little hony of Roſes upon a wafer-cake. For her drink, let it be the decoction of Aniſeeds, China-roots, Saſſafras, and Sarſaparil. If the retention of the flowers be the cauſe of this evil, let her then uſe rather boyled, than roſted meats, and then let her boyl them with Sage, Betony, and Hyſop. All meats made of milk are dangerous, as alſo ſleep after dinner, and unleavened bread.

You may in the next place uſe things to divert the humour, as frictions & baths: if her flowers are ſuppreſſed, let a vein be opened in the feet. Next after you have prepared the humour by the uſe of ſyrrups, as thoſe of Mint, Wormwood, Hyſop, Liquoriſh, Maidenhair, hony of Roſes, with Fenel water, water of Hyſop, Marjoram, Roſemary, Betony, Mint, then may you uſe ſome purges with thoſe pills, call'd *Sine quibus*, Agarick pills, and Cochy pills. If the patient be ſtrong, and not to be worked upon by weak Phyſick, you may then add 2 or 3 grains of *Diagridion*, or *Alandal Trochiſques*; theſe pills are to be uſed for 3 days, half a dram at a time. Another way may be by Topicks, to attenuate and reſolve; for which purpoſe the fomentations ſpecified in the foregoing chapters may be very fitly uſed, being prepared with Vine aſhes, or Fig-tree aſhes, wherein a little Vinegar may be put; though the uſe of things that drive back the humour are not here to be uſed; you may alſo rub and chafe the breſt with this oyntment: Take of oyl of ſweet Almond

monds,oyl of Line-ſeed, of each one ounce,Gander's greaſe of each half an ounce with a little *Diachylon* inſtead of Wax;a plaiſter of great *Diachylon* would not be amiſs in this diſeaſe ; if the woman feel any pain, or heat in her breaſts, let her anoint them with oyl of Roſes,a little burnt lead, and a little white Wax;or with little *Oleum Omphacinum*, and oyl of ſweet Almonds tempered together in a mortar. In the diſperſing & reſolving of the humour, you may uſe baths of Alum and Sulphur prepared with the decoction of Hyſop, Mint, and Sage,& after that ſuch oyntments as are moſt approved for the ſame purpoſe, always taking heed of too boyſterous remedies: if you would ſuppurate , or mature the ſwelling, you muſt uſe ſuch remedies as we have deſcribed in the following,& foregoing Chapters,the ſtrongeſt of which you may here apply, becauſe the matter is more obſtinate and tenacious, mingling with them, for that purpoſe,other more effective remedies,as are the roots of Mallows,March-mallows,Lillies,Figs,gooſe-greaſe,and the like;when the ſore is opened,you muſt tend it after the ſame manner,as is before rehearſed. There are other remedies, either to be taken inwardly, or to be outwardly applyed, whlch ſerve to fortifie and comfort the ſtomach, as to take every morning a ſpoonful of conſerve of Roſemary, preſerved Orange, or Trochiſques of *Aromaticum Roſatum*, *Diagalanga*,or *Diacuminum*.

Of the Kernels in the Breaſts.

THe Kernels of the Breaſt are little round bodies ſoft and thin,like a ſponge,which ſometimes grow hard by reaſon of the phlegmy hu-

mour which is ſometimes purely ſo, and ſometimes is mingled with other ſharp and acrimonious humours: But ſometimes it comes to paſs, that not only the kernels of the breaſt are ſwollen, but alſo that there do grow others which ought not to be there, which may not unfitly be termed a kind of the Kings-evil, being a ſwelling which proceeds of thick flegm, or elſe of a thick mattry blood hardened under the skin; they are cauſed many times by the detention of the flowers, the blood oftentimes mounting up into the breſt.

The cure of theſe is undertaken 2 ways; by ſoftning the hard tumour, & preventing the Canker; and then alſo a ſtrict diet is to be obſerved, which muſt be moderately attenuating, and by keeping themſelves warm, which is perform'd by moderate exerciſe before meals, as alſo by uſing ſulphury baths; but full diet, eaſe, idleneſs, & meats of hard digeſtion are very dangerous; & indeed in all reſpects beſides, the cure is the ſame as is ſet down in the foregoing Chapt. But if the kernel be ſwelled up with a ſharp humour, thoſe topicks are to be uſed that are preſcribed alſo in the foregoing Cha. only in caſe the fluxion remain any time, you may mingle thoſe things which do a little more refreſh; ſuch are oil of Roſes, & oil of Violets: when the flux of humours ceaſes, you may then add oil of Camomil, & Lillies, & other ſuch like things, to diſſolve, and diſſipate the humour. If you find that this kernel is become a kind of Kings-evil, you muſt then uſe ſtronger Medicines; adding to the forementioned purgation, a 3 & a half of the root of Mechoacan, or 3 drams of *Diaturbith*. For topicks you may uſe ſuch as do ſoften and diſpel, but

but ſuch as are ſtronger than theſe we have expreſſed in the former Chapter. You muſt at length when all other waies do fail, uſe the operation of the hand to take away the root of the diſeaſe; but this is not to be done, till you have uſed all other means to ſoften and diſpell the humour, which may perhaps be done by the uſe of Diachylon, or by a plaiſter of *Melilot*, to which you may add half an ounce of *Ammoniack*, an ounce of oyl of Lillies, and an ounce and a half of the root of Flowerdeluce of *Florence*. Neither may this following Plaiſter be amiſs: Take of the roots of *Althea* two ounces, boil them and ſtrain them, and add to that oil of Lillies, Ganders-greaſe, of each an ounce, burnt Lead, and roots of *Iris*, of each an ounce and an half; mingle all theſe together, and make of them an Emplaiſter: If this avail not, the operation of the hand muſt be uſed, in which the skill of the Surgion muſt be very able, and ready.

Of the Scirrhus of the Breaſts.

THe Scirrhus of the Breaſts is a hard ſwelling without pain: Of this there are two kinds, the one ingendered of a Melancholy, and produced by a feculent and groſs blood, or elſe from a thick Flegm; now this exquiſite Scirrhus is without pain, in which it differs from the other; The other is not ſo exquiſite an hardneſs, perhaps becauſe it is not yet come to its full maturity, or elſe becauſe it hath certain other humours mixt with it. This exquiſite kind of Scirrhus is ingendred, either becauſe the ſpleen is obſtructed, and cannot purge away the melancholy blood, which for that reaſon abounding in

in the body, diſcharges and empties it ſelf upon the breaſts; or by reaſon of the ſuppreſſion of the courſes, which cauſes the feculent and groſs humour to diſgorge it ſelf upon the Breaſt, gathering together in the Veins and Fleſh of the ſame. Many times the ignorance of the Surgeon is the cauſe of it, when they apply an unreaſonable company of refrigerating Medicines to the inflamations of the breaſt, or too many reſolving and heating Medicines to it, in caſe the breaſts be over-heard. This Scirrhus is known by its hardneſs without pain, from the unevenneſs of the body, and the colour of the part either inclining to black or brown. Now though the cure of theſe hardneſſes be ſomething difficult, yet is there great hopes that they may be overcome; which is to be done two waies, by mollifying diligently that which is hard, and by taking that away which remains hard and knotty in the breaſt. And firſt of all, care is to be had to keep good order of diet; to which purpoſe ſhe muſt uſe Wheaten-bread, rear Eggs, Pullets, Capons, Partridge, Veal and Mutton, which muſt be boiled with Spinage, Bugloſs, and Borage; She muſt abſtain from Beef, Veniſon, Hares-fleſh and Brawn, from Peaſe and Beans, and unleavened Bread, from all Salt and Smoked meats; as alſo from all things that have a ſharp biting quality; alſo ſhe muſt abſtain from all care and ſadneſs, immoderate exerciſe and going in the winds. If the monthly courſes be ſtopt, you muſt ſeek to provoke them gently, which may be done by letting blood in the foot, or to let blood with Horſe-leeches: in the next place, it

it will not be amiſs to purge well with Sene, and Rheubarb, to which you may adde Catholicon, or Triphera Perſica, if you find that the diſeaſe needs a more ſtrong Purgation. Between every purge it will not be amiſs to take good Cordial and comfortable things, as, Confection of Alkermes, Triaſantalon, *Electuarium de gemmis*, conſerve of the roots of Borage, Conſerve of Orange-flowers. You may after all this uſe Topicks, that is to ſay, ſuch Medicines as heat and dry moderately, being hot in the ſecond degree, and dry in the firſt; ſuch are Sheeps-greaſe, eſpecially that greaſie ſubſtance that grows upon the flank of a Sheep, Wax, Oyl of ſweet Almonds, Oyl of Camomil, Oyl of Dill, Capons-greaſe, Gooſe-greaſe, Hogs-greaſe, Bears-greaſe, &c. Veal-marrow, Deers-marrow, Emulſions of Mallows, Lillies, and other things of more force; As Liquid-pitch, Liquid Storax, Galbanum, Cummin ſeed, Rue-ſeed, Broom flowers, and Dill-ſeed. If this ſwelling come of a hard Flegm, which is known becauſe it yields not ſo much to the touch as the other; you muſt uſe the ſame Topicks to this, as to the watry tumour before rehearſed. If melancholy be the cauſe of it, you may uſe a Fomentation of the leaves of Mallows, and Marſh-mallows, of each a handful and a half, of Fenugreek and Lineſeed, of each two drams, Cucumbers, Bears-foot, of each two ounces; boil them in as much water as is ſufficient, and Foment the breaſt with this twice or thrice a day. After that, take this Oyntment: Take of the root of Mallows one ounce, when it is boiled and bruiſed, take it out, and adde to it Sheeps-greaſe,

and

and Capons-greaſe of each two ounces, and with a little Wax make an Oyntment : This you may uſe for ſome few daies, after which you may, if need require, uſe this Oyntment : Take Hyſop-leaves, Dill-leaves, aud Thyme-leaves, of each half a handfull; roots of Mallows,and Fenugreek ſeed, of each half an ounce, boil them in as much Wine and Vinegar as is ſufficient, till half be boiled away; Then take of the aforeſaid Vinegar, Gooſe-greaſe, Ducks-greaſe, and the marrow of the leg of a Hart, of each two ounces, boil it to the conſumption of half the Vinegar ; You may add to this two drams of Diachylon, and make it into the form of a plaiſter : You may alſo uſe for this purpoſe plaiſters of Melilot, or Oxycroceum. At length, if all remedies fail, the operation of the hand muſt be the laſt ſuccour,which we leave to the Surgeon.

Of the Canker in the Breaſts.

THe Canker is a venemous tumour, hard, and very much ſwelled,hot,and durable,more exaſperated oftentimes by remedies than aſſwaged. The Canker proceeds from a feculent aud groſs humour, which being gathered together in the ſpleen,is chaſed away from thence after it grows too hot; which when nature cannot void, it moſt commonly in women empties it ſelf upon the breaſts, by reaſon of their cavernous and ſpongy nature : the matter of it is a hot Melancholy blood,and it is known by the crooked windings, and retorted veins that are about it, ſtretching out long roots a good way from it, being ſometimes blackiſh, and ſometimes inclined to black and blue. It is ſoft to ſee to but it is very hard

to

to the touch, extending the pain as far as the ſhoulders. It will ſometimes remain for two years together, no bigger than a Bean; afterwards it grows to be as big as a Nut, then to the bigneſs of an Egg; and after that increaſing dayly to a larger ſize. When the skin breaks, there iſſues out a great deal of peſtilent matter, thin, and blackiſh, and having a very bad ſmell. The Ulcer it ſelf is very unequal, the lips and Orifice thereof being ſwell'd with hardneſs, and inverted; A light Feaver poſſeſſeth the body, and often ſwoonings. And many times, the peſtilency of the humonr having corroded a Vein, there iſſues out a great deal of blood. If the Canker be ulcerated, or in any inward part of the body, no Medicine can prevail; for remedies do more exaſperate than help it. To burn it with Iron is peſtilent; and if it be cut with a Pen-knife, it returns again as ſoon as it is but skin'd over. But if it be an exulcerated Canker, (which is eaſily known, and ariſes from a more ſharp matter, for then the fleſh is corrupted, ſending forth a very noyſom matter, being very irkſom to the ſight, and accompanied with a gentle Feaver, and ſwooning, and iſſuing out of blood;) The cure of this is to be done by drying and refrigerating Medicines, or by inciſion to the quick, and expreſſion of the corrupted blood afterwards; after which the wouud muſt be well cleanſed; For which purpoſe the powder which is called *Hartmans bleſſed powder*, is very prevalent. the diet muſt be of meats that moiſten and refrigerate, blood-letting alſo is profitable, as alſo preparation of the humour, with the juyce of ſweet

ſmelling

ſmelling Apples, and extract of Ellebore, and often Purgation with *Lapis Lazuli* pills; and particularly if the Canker be not ulcerated, you may apply this Oyntment. Take Litharge one ounce, beat it in a marble mortar with a leaden peſtle, incorporating into it two ounces of Roſe water and Oyl of Roſes. In caſe the pain be great, uſe this remedy, Take white Poppy-ſeed one ounce, Oyl of Roſes four ounces, Henbane-ſeed, and Opium of each a dram and a half, Gumme Arabick half an ounce, a little Wax; of which you make make an Oyntment. If the Canker be already ulcerated, take this water: Take of the juyces of Night-ſhade, Houſleek, Sorrel, Scabious, Honey-ſuckles, Mullein, Figwort, Dropwort, Plantain, Linarum, Agrimony, of each half a pound, juyce of green Olives one pint, the Fleſh of Frogs, and river-Crabs, of each a pound and a half, the whites of ſix Eggs, Alum three ounces; Camphire one dram; let all theſe be diſtilled in a leaden Limbeck, and with the diſtilled water foment the part affected. Take alſo Allum as much as a Nut, Honey two penyworth, red Wine a pint, ſeeth them together till the fifth part be ſpent, ſtrein it through a cloth, and waſh the Canker therewith.

Of the greatneſs of the Breaſts.

THe greatneſs of the Breaſts is very unſightly, the cauſe of their greatneſs is often handling of them, ſtore of windy vapours, and retention of the monthly courſes; The cure of them is not to be neglected, becauſe, the leſſer the breaſts be, the leſs ſubject they are to be cankered; they are cured by diet firſt, wherein the

the uſe of Aſtringent meats is to be recommended, ſo that they be not windy by repercuſſion of the humours, and blood, which flow to that part, ſuch are the juyce of Hemlock, and the anointing of the place with Partridge Eggs: Or you may uſe this following Cataplaſm; Take of the juyce of Hemlock, three ounces, of white-lead, *Acacia*, and Frankincenſe, of each three drams, of Vinegar one ounce, mingle all theſe together, to which you may adde powder of Spunge, burnt Alum, burnt Lead, Bole Armoniack, and of theſe with a ſufficient quantity of Wax, and Myrtle, make a very profitable Oyntment. Thirdly, by the diſcuſſion of that which is gathered together in that part; for which purpoſe you may make an Oyntment in this manner; Take of the mud, or lome, found in *molis Tonſorum*, two ounces; Oyl of Myrtle one ounce, Vinegar half an ounce; or thus, Take of the ſame lome and *Bole Armoniack*, of each an ounce, white Lead two drams, Oyl of Maſtick two ounces and a half, of the Emulſion of Henbane-ſeed one dram and a half, anoint the Breaſt with this, and then upon that put a linnen cloath dipt in the decoction of Oke-Apples. Fourthly, By compreſſion of the part, which is done by uſing a kind of plate of Lead upon the Breaſt anointed within ſide with Oyl of Henbane-ſeed.

Of the defect, abundance, and coagulation of the Milk.

THe defect of Milk ariſes from a double cauſe; for either it is a defect in the blood, which is dried up by reaſon of ſome hot maladies of the body

body, either through intemperancy of the Liver through faſting, or too much evacuation. If the deficiency of milk come from theſe cauſes, it may be increaſed again, either by prepared Cryſtal; The leaves alſo, root and ſeed of Fennel do avail much in this particular, and the powder of Earth-worms prepared and drunk in Wine, as alſo the Electuary called *Electuarium Zacuthi*. There is another cauſe which proceeds from the Lactifying quality, which is many times ſo weak, that it can neither attract nor concoct the blood, by reaſon of ſome outward refrigerating and aſtringent qualities, or by reaſon of ſome other diſeaſes. The cure of which being looked after in their reſpective places, much conduceth to the reſtoring of that defect. The redundance of blood proceeds from too great a plenty of blood, and a ſtrong lactifying quality. In the cure of which the increaſe of blood is to be impeded, which is done by drying up that humour, and diverſion; to which blood-letting conduceth much: Medicines alſo that drive it back are to be put upon the Breaſts towards the Arms; to which purpoſe Hemlock boiled in Chervil-water and Vinegar, avails.

Curdling of the milk is, when the thinner part of the milk exhales, and the more groſs and heavy part ſtayes behind, which many times is the cauſe of tumours, kernels, and Apoſtems. In this caſe the Infant is not to ſuck the part affected; though that Breaſt is alſo to be ſuckt, for fear, leſt the milk which is newly generated ſhould be curdled and knotted by that which is there already; and ſo, that part of the coagulated

ted milk may be hindred from putrifying. To the diſſolving of the Milk it much conduceth to waſh the breaſt with water, Wine, and Vinegar mixt together; as alſo a Fomentation made of the decoction of Marſh-mallows, Fenugreek, and Melilote, and then anointing them with a liniment of Oyl of Roſes, Oyl of ſweet Almonds, juyce of Parſley and Vinegar wherein let the Gall of a Hare be firſt diſſolved. Hemlock-water in this caſe alſo is not a little commended.

Of the Diſeaſes of the neck of the Womb, and firſt of the Diſeaſe called Tentigo.

TEntigo is a Diſeaſe in Women, when the *Clitoris* increaſes to an over-great meaſure; the ſubject of this diſeaſe is the *Clytoris*, or nervous piece of fleſh, which the lips or wings of the privities do imbrace, and which ſuffers erection in the act of Venery; The ſigns of it are evident, for it hangs below the Orifice of the Privities as big as the neck of a Gooſe: The cauſes hereof are a great concourſe of humours, or nutriment, by reaſon of the laxity of it, which happens by often handling. The cure is performed by the diminution of the blood, and drawing out of the other humours. A ſlender and refrigerating diet is alſo neceſſary, and ſuch things as have a diſcuſſive faculty, as the leaves of Maſtick tree, and the leaves of Olive-tree. In the next place, by taking away the excreſcence, to which purpoſe gentle Cauſticks may be firſt applied, as Allum, and the Ægyptiack Oyntment, and that Lie whereof Sope is made, being boiled with Roman Vitriol, to which at laſt you may add ſome *Opium*, and from the compoſition into Tro-

chiſques, which being afterwards made into a powder, is to be ſprinkled upon the fleſhy excreſcence: at length, the fleſh is to be cut away, either by binding hard, or by ſection; care being taken that you avoid an inflammation.

There is another diſeaſe, which is called *Cauda*, which is a carnous ſubſtance proceeding from the mouth of the Womb, which ſometimes fills up the privy parts, and ſometimes thruſts it ſelf outwards like a tail. The cure of this is the ſame with the former; only if it come to ſection, it may be done either with a Horſe-hair, or a ſilken thread wound about it, being firſt dipt in Sublimate water; or elſe with a Knife.

Of the narrowneſs of the neck of the Womb.

THis narrowneſs is either of the Womb it ſelf, or of the orifice of the Womb; the ſigns are the ſtoppage of the Courſes, followed with a depreſſing and weighty pain. The cauſe is partly natural from the nativity, and partly varies according to the differences of the diſeaſe: the difference is in this, it hapning ſometimes that this ſtreightneſs conſiſts in the exterior orifice, whereby neither the Flowers have free paſſage, neither can ſhe enjoy coition, or conceive with Child, becauſe ſhe cannot receive either the man or the Seed. Sometimes the narrowneſs is in the interior orifice of the Womb, into which the flowing retires back again, to the abſolute hinderance of Conception; ſometimes it is occaſioned by way of compreſſion, when the Caul being fat er than ordinary, lies upon the neck of the womb. Sometimes the ſplaying of the thighs, ſtone in the bladder, or ſome tumor in the ſtraight gut.

Some-

Sometimes it happens by the clinging of other parts together, which happens either from the birth, and then either the fleſh which appears red, and is ſoft to the toucn, intercepts the paſſage; or elſe the Membrane which ſeems white feels hard being touched. In the cure of this, the uſe of moiſt Fomentations is very prevalent, and an inſection is to be made perpendicularly; great care being taken for fear of hurting the neck of the bladder. The humor is next to be provoked forth, and a Tent dipt in ſome ſuppurating plaiſter is to be put up; the next day it is to be waſhed with water and honey, and cicatrizing plaiſters to be applied; if it come after the birth, it is either occaſioned by an Ulcer, and then either the ſides of the neck cling together, in which caſe either inciſion, or cauterization is to be uſed; or elſe there is a brawny ſubſtance which is to be cut away with a Pen-knife; or elſe ſome ſpongy and luxuriant fleſh, in which caſe drying and diſcuſſing Medicines are to be uſed, as Birthwort, Frankincenſe, Myrrh, and Maſtick; afterwards you may apply things to eat it away; and laſt of all to cut it away by inciſion.

Of Wheals, Condyloma's of the Womb, and of the Hemorrhoids.

THe Wheals of the Womb are certain riſings in the neck of the womb, which by their acrimony excite both pain and itching. The ſigns of them are an itching pain, and full of ſcurf from that part, for the better ſearching of which the inſtrument called *ſpeculum Matricis* is to be uſed. The cauſes of this are, certain cholerick, ſharp, and aduſt humours, and thick; which falling

upon the conſideration of the cauſes: Among the preparing Medicines, Syrup of Fumitory is much commended, and Cichory with a decoction of Lupines. Topicks alſo are uſeful that diſcuſs and mitigate the humour, as baths, and inſeſſions, and the waſhing of the place with Wine and Nitre, which is often to be uſed. Theſe Wheals are divided into gentle, and venemous, which are ſaid to be contagious; they are to be waſhed in a water thus made. Take of Aloes the quantity of a Pea; of the flower of braſs the quantity of half a Pea; powder theſe, and mingle them in an ounce of White-Wine, Plantain-water, and Roſe-water, of each an ounce, which is to be kept in a glaſs veſſel.

Condyloma's are certain ſwelling wrinckles in the neck of the Womb, with pain and heat. There is no need to tell the ſigns of theſe, for they are apparent to the eye; the wrinckles are like thoſe which appear in the hand when you cloſe the fiſt; but are much bigger, when the courſes flow: they are cauſed by aduſt and thick humours; ſome of theſe are with an inflammation, which have more pain and heat, and the ſwelling is hard: In the cure of which, you muſt uſe inſeſſions, and ſomentations that eaſe pain; ſometimes they come without any inflammation, which if they be new come are to be dried up; if they be old, they are firſt to be ſoftned, afterwards to be digeſted and dried up; for which purpoſe you may uſe powder of Egg-ſhells burnt, or this Oyntment: Take of the Trochiſques of Steel one dram powdered, mixt with a little Oyl of Roſes and Wax, with half an ounce of the juyce

juice of Mullein; if this profit not, the Warts are to be ſhaved away with a knife, and an aſtringent powder laid upon them.

Hemorrhoids of the Womb are little protuberancies like thoſe of the Fundament, produced in the neck of the Womb, through the abundance of feculent blood; the ſubject is the neck of the Womb, for where the Veins end, there do grow theſe extuberancies, juſt as in the *Hemorrhoids*.

The ſigns are evident, and eaſily ſeen by the help of the *Speculum Matricis*: the women who are thus affected look pale, and are troubled with a wearineſs.

The cauſe is a feculent blood, which flowing to theſe Veins before its ſeaſon, and ſetling there, grows thicker, ſo that it cannot pierce the orifice of the Veins. They are cured by a revulſion of the humor; Firſt, by letting blood in the Arm. Secondly, by drawing it to another part, as by letting blood in the heell. Sometimes theſe *Hemorrhoids* are very painfull, and are diſtinguiſhed from that menſtruous effluxion, by the pain which they bring: they are cured by mitigating and aſſwaging inſeſſions; as alſo by *Opiates* carefully applied. Others are without pain, to which the foreſaid remedies may be applied.

Others are open, and do ſometimes run moderately (and then nature is to be let alone;) or violently, ſo that thereby the ſtrength of the perſon is impaired, in which caſe a Vein muſt be opened in the arm, two or three times, purgation is alſo to be uſed by Myrobolans, Tamarind, and Rheubarb; and at length you muſt apply thoſe things which ceaſe the blood.

Others are termed blind, out of which there iſſues no blood; they are cured by blood-letting; the part is to be alſo ſoftned and fomented with things that ſoften and open the orifices of the Veins, and diſpel the humour; ſuch are an Oyntment made of the pith of Clocynthis, and Oyl of ſweet Almonds, or the juyce of Capers mixt with Aloes; neither is the applying of Horſeleaches amiſs.

Of the Ulcers of the neck of the Womb.

THe ſigns of theſe Ulcers is a pain, and perpetual twinging, which increaſes, if any thing that hath an abſterſive quality be caſt in; the iſſuing out of putrid humors, and matter with blood, if the Ulcer be great, or the Flowers come down; often making water, and the water hot; as alſo a pain in the fore part of the head toward the roots of the eyes; as alſo ſome kind of gentle Feaver.

The cure of this is hard, becauſe of its being in a place of ſo exquiſite ſenſe, and moiſt, and having ſuch a ſympathy with other parts of the body: for the eaſing of the pain, Chalybeated milk is very much conducing; and to the drying of them up, drying baths are the beſt and moſt prevalent remedy. Theſe differ much, coming either from external cauſes, as raſh Phyſick, hard labours, and violent coiture; or from internal cauſes, as the corruption of the Secondines, the Courſes retained, and the Urine-flux, a virulent *Gonorrhea*, the Pox, inflammations turned into Apoſtems, humors flowing from other parts of the body, and there ſetling; all which muſt be duly conſidered in the Cure.

Others

Others are in the outward part, and may be eaſily come at with Medicines; others deep, and muſt be come at only with injection; for which purpoſe, uſe this following.

Take whites of four Eggs, beat them well, and put to them an equal quantity of Roſe-water, and Plantain-water as much in quantity as they come to, Camphire, Ceruſe, Litharge of Gold, and Bole-Armoniack, of each a little quantity, green Copperas, half as much as of any of them, beat all to powder, mix it, and ſtrain it through a cloth, and make your injection till the part infected be whole; and if there be any pain, ſometimes inject a little new warm milk.

Others are more gentle, with a little ſtinking matter flowing from them. For the cure of which, gentle abſterſives are profitable, as Honey of Roſes with Barly-water, Whey with Sugar, and the decoction of Lentiles: after theſe, gentle aſtringents muſt be applied. Others are ſordid, with much matter flowing from them: In which caſe ſtronger Medicines muſt be applied. Others do eat into the fleſh, having a coloured, green, and ſtinking matter flowing from them. For the cleanſing of which, Aloes and Wormwood are very much commended, or the foreſaid injection.

There are another ſort of Ulcers, little and long, which eat the skin of the neck of the womb; they are known by the pain and blood which they produce immediately after congreſſion; they are ſeen alſo by looking into the neck of the Womb, being much like chil-blains that come upon the hands in Winter time. They are cauſed divers wayes, either by a difficult Lying in, or by a

violent coiture, and cured by an aſtringent Clyſter: or they are produced by ſome Inflammation, or Flux of ſharp humors; Purgations are here needfull, before Topicks be applied, among which is much commended the greaſe that fries out of wooden ladles, much uſed in Kitchens, being held to the fire; as alſo the Oyntment called *Pomada*.

Of the Diſeaſes of the Womb. Of the Womb being out of temper.

THe intemperance of the Womb is when it hath loſt its natural temper, and is affected with a preternatural intemperancy ariſing both from inward and outward cauſes. The one of theſe is hot, and is known by the womans proneneſs to Venery, by the ſmall Flux of the monthly courſes, by their aduſtneſs, ſharpneſs, inordinate, and difficult Flux. (Hence in proceſs of time they are very Hypochondriack) by early growing of the hairs about the privities, by redneſs of the face, and drineſs of the lips, and frequent pains of the head, and abundance of cholerick humors in the body; it ariſeth either at firſt from the birth, which cauſes women to be Virago's, and to be barren; or after their Nativity, from outward cauſes, as the uſe of hot things, overmuch Venery, and ſuch Medicines as bring the heat and blood to the Womb. The cure conſiſts in a contrary diet, and cooling Medicines, both internal and external, which are to be applied to the back and ſides; which muſt be very moderate, that the heat which is neceſſary for Conception may not be weakned, and the cold and membranous ſubſtance of the womb

come

come to any harm; or leſt the veſſels which ſerve for the carrying away of the courſes ſhould be thickned, and the Nerves of the back and ſides be any way miſchieved.

The next way of cure is performed by evacuating Medicines, namely, Rheubarb and ſolutive Syrup of Roſes, Manna alſo profiteth much; the flower of Vitriol of Venus and Mars, taken from three grains to ſix, and put in any proper ſyrup, purges the Womb.

There is another intemperancy which comes of cold, which is known by a leſſer proneneſs to Venery, and little pleaſure taken in it, a ſetling in the courſes, with a ſlimy and flegmy matter mixed, and an inordinate flowing of them by reaſon of the plenty of humors collected in the Womb, which cauſes obſtructions by reaſon of abundance of windy vapours in the Womb, crudities and watrineſs of the Seed, which cauſes it to flow without any pleaſure, a pale colour in the face: it ariſes from cauſes contrary to the former, it is cured by contrary diet, by hot Medicines applyed to the womb, among which the roots of Birthwort, Clove-Gilliflowers, Angelica, and Eringo's, are very much commended. The leaves alſo of Mercury, Balm, Dittany, Penny-royal, Sage, Roſemary, Mugwort, flowers of Centaury, Marigolds, Sage, Roſemary, Borage; and ſundry ſpices, as Nutmegs, Cubebs, Saffron and Cinamon. Theſe kind of compounds are alſo very uſeful, as Oyl of Mace, Oyl of Amber, Oyl of Myrrh, and of Cinamon.

There is another intemperancy of the womb, which comes of moiſture, and is joyned moſt commonly

monly with the cold intemperancy: it is known by the plenty of the courſes, and by the thinneſs and watrineſs of them; as alſo the moiſtneſs of the privities, by reaſon of the moiſtneſs of the excrements; no pleaſure in the act of Venery, and proneneſs to abortion by reaſon of the growth of the Birth. It hath the ſame original with the frigid intemperancy, and happens moſt commonly to Women, who are lazy and ſedentary: it is cured with the ſame Medicines as the former; only this may be added, that a fume may be made of the ſhavings of Ivory: and the decoction of Sage, being received into thoſe parts before ſupper is very much commended. Baths of Sulphur do alſo profit much.

There is another diſtemper of the womb, which is dry, which is diſcerned by the want of Seed, and the defect of the courſes, by ſlowneſs to venery, drineſs of the mouth of the Womb, by a blackiſh colour of the lower lip, which is always chopt. It ſometimes ariſes from the very Nativity, which cauſes a dry and lean conſtitution of body; ſometime through age, and then women ceaſe to bring Children; ſometimes from inflammations and ſuch like diſeaſes; ſometimes from a defect of blood, which ought to moiſten the parts; which happens either through a narrowneſs and obſtruction of the veins, or elſe becauſe it being voided out at the neck of the Womb, cannot pierce to the bottom. The cure of this is performed firſt by a contrary diet, where you muſt alſo avoid much labour, watching, hunger, and ſadneſs. Secondly, by the uſe of moiſtning things, amongſt which are moſt commended, Borage, Bugloſs,

Bugloſs, Mercury, Mallows, Violets. Among outward means, Baths of ſweet water, and unctions with Oyl of ſweet Almonds, Oyl of white Lillies, Hens greaſe, and the marrow of Calves legs. The cure is the more hard, if the drineſs have been of any long continuance.

There is another which is a compound diſtemper, which is moſt often cold and moiſt, which is diſcerned by comparing the ſigns of the ſimple diſtemperatures together. It ariſes from flegmy humors: The cure is performed by preparing the matter with hot things, by evacuation of the matter with ſuch Medicines as are moſt proper to purge flegm: as alſo by a particular purgation of the womb it ſelf; to which purpoſe peſſaries do very much conduce; as alſo ſulphury and drying baths; as alſo the uſe of ſudorificks, or things that provoke ſweat may be very profitable, as the decoctions of *Lignum ſanctum*, *China*, *Sarſaparella*, and Maſtick wood.

Of the narrowneſs of the Veſſels of the Womb.

THe ſigns of the narrowneſs of the veſſels of the womb, are partly the retention of the flowers ſo that they cannot flow, as alſo the hindrance of conception, by reaſon that the paſſage of the blood is intercepted.

The cauſes are partly external, as from aſtringent baths, and Medicines, which is known from the relation of the party affected; it is cured more eaſily by moiſtning & mollifying Medicines.

The other cauſes are internal, as from fleſh, or Membrane, clinging to the orifice of the Womb, or by a cloſing up of the orifices of the veins, by reaſon of ſome violent extraction of the

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Secondines, which is commonly iucurable; the only cure which may be tryed is by mollifying applications. Another cauſe is deduced from obſtruction, which ariſes from certain thick, viſcous and copious humours flowing from other parts of the Body, the heat of thoſe places not being able to attenuate them; or elſe gather together in the Womb it ſelf by reaſon of the weakneſs of the heat of that part; it is diſcerned by the ſame ſigns as the cold Diſtemper, there being alſo a ſlimy matter which now and then comes down from the womb: It is cured as other obſtructions, by ſharp and bitter Medicines, and ſteel-wine, as alſo baths made with opening and mollifying things.

Sometimes this narrowneſs ariſes from a compreſſion of the parts, occaſioned either by ſome ſwelling or Schirrhus, either within or without the womb; if this be, there do appear manifeſt ſigns of ſwelling: It is an evil for the moſt part incurable; many times it is occaſioned by an overfatneſs of thoſe parts, which is plain to the ſenſe.

Of the puffing up of the Womb.

THe puffing up of the Womb is a windy ſwelling of that part, occaſioned from cold, flegmy, and flatulent matter, which is increaſed through the defect of natural heat in the womb. This is called the windy mole, it giving hopes of a conception. The ſigns of this, are a diſtention of the womb not far from the midriff, which is now increaſed, now diminiſhed; ſometimes extending it ſelf to the Navel, ſometimes to the Loins and Diaphragma. It differs from the Dropſie, partly becauſe the ſwelling is not ſo great, and the

the party affected is not much troubled with thirſt, by the increaſing and diminiſhing of the tumor; and by the upper part, not being ſo lean.

It is diſtinguiſh'd from the Dropſie of the womb by the fore-apprehenſion of the cauſes that beget thoſe windy vapors, by the ſound, and leſs ponderoſity, as alſo by a feeling of an extenſive and pricking pain in the womb, and parts adjoyning. It is alſo diſtinguiſhed from the inflammation of the inteſtines, becauſe here is no great pain, neither is the Patient hard bound; yet the flowers are ſuppreſſed, and the feet, and hollow of the eyes do ſwell, and the colour of the body is changed, the woman draws her breath ſnort and is ſad, and when ſhe awakes, is fain to lift up her head to take breath. It differs from a Mole, becauſe there is not that heavineſs and ponderoſity in the womb; beſides, the woman doth not feel the burden of her womb tumble from one ſide to the other: It is diſtinguiſhed from conception by the ſound, and by the increaſing and decreaſing of the ſwelling, and by the deadneſs of the motion, not like that of a dead Infant: for if the Midriff be violently compreſſed, the wind being then compelled to the part adjoyning, there is a kind of palpitating motion perceived through all the Midriff.

The matter of this diſtemper is generated either in the Womb it ſelf, or by reaſon of the ſuppreſſion of the courſes, or by the interception of due purgation after delivery. Many times it comes through the veins and ſeminal veſſels. Now the weakneſs of the heat proceeds ſometimes from the external aire, ſometimes from hard Delivery,

very, from the ſuppreſſion of the courſes, from abortion, *&c.* The cure is performed after the ſame way that other cures are remedied: among thoſe things that purge, *Species Hieræ*, and *Diaphœnicon*, with *Caſtor*, are moſt commended; for Fumes, Nutmeg is counted the beſt; for Potions, Nutmegs bruiſed and boyled with the roots of Mather, and drunk in ſix ounces of wine, and two drams of Sugar. Sometimes this wind gets into the cavity of the Womb, and then the neck and orifice of the Womb is cloſed, ſo that nothing can go forth, when the woman is moved, or when the Midriff is preſſed down with her hand, and then a kind of noiſe and ſound is perceived. Sometimes the wind gets into the tunicles of the Womb, and then the mouth of the Womb may be open: by reaſon of the ſhutting up of the windy vapours in a narrow place, there goes a noiſe forth and the pain grows greater, and extends farther. This is more hard and difficult to be cured then that which is in the concavity of the womb.

Of the inflammation of the Womb.

THe inflammation of the Womb is a ſwelling of the ſame through the putrefaction of blood which is fallen down into its ſubſtance, having many ſymptoms, and now tending to a Scirrhus, now towards an Apoſtem.

The ſigns are various; There is a ſwelling in the Womb with heat and pain, and a retraction of the Womb to the more inward parts; the neck of the Womb appears red, with little veins ſcattered up and down in it, like the web of a Spider. There is ſometimes a difficulty of breathing, with ſome kind of Pleuriſie, becauſe the interior tunicle

tunicle of the Womb being extended, which riſes from, and is joyned to the *Peritonæum*; the parts alſo to which that coheres, are ſtretched. The excrements of the belly and bladder are detained by reaſon of the heat and drineſs of the belly, and the compreſſion of the paſſages. Sometimes the whole body of the belly ſeems empty, and filled with water, and the Navel hangs forward, and the mouth of the womb is made very ſlender and cloſe; and upon a ſudden few depraved courſes come down: then happens a burning Fever by reaſon of the great ſympathy with the womb and the heart, occaſioned through the Arteries and great Veſſels. There is a pain in the breaſts, with a ſwelling in them, by reaſon of the conſent and agreement between the groyns, the hips, the *ſeptum tranſverſum claviculare*, and the fore part of the head, which is extended to the roots of the eyes; as alſo from vapours which riſe from the putrified blood to the head, through the Arteries that run along through the neck, paſſing by both parts of the infundibulum into the fore part of the head.

The cauſe of this conſiſts in the blood, which is ſometimes with choler, and ſometimes with Melancholy.

The cure is difficult, if the blood in that part be wholly putrified; for that cauſeth a ſordid humor which conſumes the patient with a continual Feaver. If it be an *Eriſypelas*, or St. *Anthonies* fire, there is no cure at all; becauſe the Birth dies by reaſon of the exceſſive heat which cauſes abortion to follow, which kills the woman; if it turn to a gangrene, it is deadly: it is cured

red as other inflammation, which may be observed in the following Chapters. Only observe that for revulsion, you must not let blood in the veins of the thighs, for that draws down the blood to the Womb; but in the arm, the blood flowing from the Liver, and the parts adjoyning. For deriving of the matter, you may cut a vein in the ham, unless the Woman be with Child, for that will cause abortion: Refrigerating and moistning topicks, without any binding faculty, may be well applied; to which purpose the decoction of *Serpillus* prepared with Chalybeat water, and outwardly applyed with a sponge, is an excellent Remedy.

These inflammations sometimes affect the whole womb, and sometimes either side of the womb, which causes the heat to descend into the hip, because of the ligaments of the womb which are carried thither; the thigh is difficultly moved, and the groins are inflamed; sometimes the inflammation possesseth the posterior part, which causes the belly to be bound, and a pain in the loins, and back-bone; sometimes it possesseth the fore-part, which because it coheres to the bladder, the urine is suppressed, or made very difficultly; and the pain is extended above the privities: sometimes it possesses the bottom of the Womb, which causes such a pain in the lower part of the belly, that it is hardly to be touched, and the pain extends to the Navel.

There is another inflammation which degenerates into a Scirrhus, where all the symptoms are not so dangerous, yet there is a great heavinesse perceived in the parts adjoyning.

This

This evil is diuturnal, and commonly ends in the Dropſie; ſometimes it turns to an Apoſtem, ſwelling till it break: In this caſe, the body is troubled with a ſhivering, eſpecially towards the evening; when the Apoſtem is broken, ſometimes it empties it ſelf into the concavity of the womb, wherein there is leſs danger; and ſometimes into other parts of the body; which cauſes ſometimes a ſtoppage in the Urine, and ſometimes in the belly, with a ſwelling of the hairy parts, and the feeling of ſomething floating up and down.

Of the Schirrus of the Womb.

THe Schirrus of the Womb is a hard ſwelling of the ſaid part without pain, begot by ſome thick earthly and feculent humor; the ſigns, beſides others that are general, are theſe in particular: The flowers at the beginning are either wholly ſtopt, or flow very ſparingly, the evil increaſing, there is a great flux of blood by intervals, the mouths of the veins being opened more than ordinary, or becauſe the Womb is not able to receive, or to retain its wonted proportion of blood: It is diſtinguiſhed from the Mole, becauſe in that diſtemper the Flowers, if they flow, flow inordinately; the breſts ſwell with milk, which in the Schirrus grow very lank.

The cauſe of this is a groſs feculent humor, being a thick blood, ſometimes Flegmy, ſometimes Melancholy, which happens to thoſe who decline in their age; or to thoſe who have been troubled with a ſqueamiſh and naughty ſtomach: Often it ariſes from an ill cured Inflammation, through the uſe of Medicines that cool too much.

The cure is difficult, either becauſe having been dried for a long time they cannot be ſoftned, or becauſe the natural heat in thoſe places where the Schirrus is, is for the moſt part extinct; and then becauſe while the humor is mollifying, if it have conceived any putrefaction, it eaſily turns to the Canker: For the cure, it is the ſame as of the Breaſts.

It differs either as being in, and poſſeſſing the ſubſtance of the Womb, which cauſes the Womb to lean downward upon the hip, and back, and there begets pain; ſometimes poſſeſſing the neck of the Womb, which is diſcerned by touching it, and is cured more eaſily than the former: If it be in the upper part of the neck of the Womb, the woman is hindred; in the lower part of the neck of the Womb, the ſtreight gut is affected.

Of the Dropſie of the Womb.

THe Dropſie of the Womb is a diſtemper from water collected in the Womb, either by ſome fault in the part it ſelf, or in the parts adjoyning. The ſigns of this are a looſe ſwelling at the bottom of the belly, extending it ſelf according to the proportion of the Womb; the fewneſs and naughtineſs of the Courſes; a moiſtneſs, and ſlenderneſs of the neck of the Womb, ſoftneſs of the Breaſt, want of milk, a ſhivering in the body, and ſometimes a Fever: It differs from an inflammation by the ſymptoms above related; and from an inflation, in the defect of ſound and diſtention; from a Mole, becauſe in this there is a greater weight perceived at the bottom of the belly, and the breaſts at the time of delivery are not without milk. It differs from Concep-

Conception, becauſe in the Dropſie the ſwelling is juſt according to the form of the womb; but in Conception it is always ſharper. In women with Child the Flowers do not flow; but in this diſeaſe there flows ſuch a certain bloody vitious humor, without any order, which ceaſes quickly. It differs from the Dropſie of the Belly, becauſe the face of the Patient is coloured, unleſs the Liver be any way affected, the want of thirſt, and the aſcent of the ſwelling from the lower part to the upper.

The cauſe of this is a water gathered there through ſome defect of the Liver or Spleen, or through ſome weakneſs in the womb; by reaſon whereof it is not able to concoct or expel the excrements; or through a too immoderate defluxion of the Courſes, which oppreſſeth the natural heat; or through a ſuppreſſion of them, which ſuffocates the heat.

The cure is to be performed by the eduction of the water, and ſtrengthning of the Womb; for which purpoſe the uſe of Antimonial Pills is not a little to be commended. Her diet muſt be of meats that breed good juice; ſhe muſt drink little, ſhe muſt uſe inſtead of drink a Ptiſan or Barly-broth, made with Saſſafras, or Sarſaparila, if her Courſes be ſtopt, you may let her blood in the foot; if the repletion be great, then to let her blood in the arm will not be amiſs. Some have commended the decoction of the root of *Fugere*, to take at meals and between meals, without any other drink. The uſe of Clyſters is not amiſs, and Fomentations are alſo very neceſſary, made with the decoction of Broom, wild Cucumbers,

Flowers of Camomil, Melilot, with Origan, Cumin, Fenel, Aniſeed, of which you may make ſeveral injections. Oyntments alſo may be uſeful, made of Oyl of Lillies, or Oyl of Dill: then may you apply upon the Belly this Plaiſter: Take of the emplaiſter of Laurel berries two ounces; Oyl of Camomil and Melilot, two ounces and a half; Pigeons dung and Goats dung, of each half an ounce; mix them all together, and make a Plaiſter, adding thereto a little Venice Turpentine.

Of the falling of the Womb.

THe falling of the Womb is the falling of it down below the *Abdomen* or Midriff, proceeding from a looſeneſs of the Ligaments.

The general ſigns of this, are a pain in the loins and hairy parts, and of the *Os ſacrum*, or holy bone, to which the Womb is faſtned; at the beginning the pain is not very great, nor after long continuance, by reaſon of uſe: The weight thereof being only troubleſom, which is an impediment to the Patient in going: The particular ſigns do vary, according as the fall is greater or leſs; for in the one the Womb deſcends to the middle of the Hips and lower; in the latter there is perceived the diſtention of the skin, and as it were the weight of a good big Egg about the privities.

The Cure of this is difficult, if there be the greater falling of the Womb, if the Woman be in Age, if a Fever, Convulſion, or other ſymptoms happen; if that be in Women with Child, it is deadly; and ſometimes it is corrupted by the ambient Air, and turns into a Gangrene. The Cure conſiſts in the re-putting of it into its own place, where you muſt obſerve, firſt

to

to ſtop the inflammation, if there be any; or if there be any ſwelling cauſed by the cold Air, you muſt foment the part firſt with decoction of Mallows, Marſh-mallows, Flowers of Camomil, and Laurel berries: If there be any wind or excrement in the Gut, you muſt uſe Clyſters firſt; it is alſo to be fomented and anointed with agglutinating and aſtringent, or binding Medicines, there is a Fumigation to be made of the skin of a ſalt Eel dried, and poudered. When it is to be put into its place, the Woman muſt be laid with her Belly upwards; then muſt the Midwife, or other Party employed, with a linnen Cloth dipt in Oyl of Roſes a little warmed, gently thruſt up the part affected which is fallen, as gently as may be, turning it a little. Now to keep it up, the Woman muſt be kept lying on her back, with her thighs ſtretched out, and one laid upon another acroſs; the Belly muſt not be too much bound, leſt in the ejection of the excrement, the Womb ſhould be again precipitated, neither muſt it be looſe, leſt the Membranes binding the Womb ſhould be unlooſed: Then muſt you uſe agglutinating Medicines, Peſſaries, Fomentations, and Injections; yet great care muſt be had, leſt you ſuppreſs the courſes. Of this there be ſome differences, either by reaſon of the looſeneſs of the Ligaments which are four, which is diſcerned in that it is generated by degrees, and with leſs pain: It ariſes either from hard labour, or a ponderoſity or heavineſs of the Child, or from the concourſe of flegmy humors; it is cured by the evacuation of humors, and by the uſe of aſtringent and corroborating Medicines, ſuch as are;

the decoction of Musk of the Oak, Harts-horn, Laurel leaves, and the aſtringent Plaiſter.

Another cauſe and difference ariſeth from the rupture of the Ligaments; which is diſcerned by this, that the evil comes ſuddenly, and is more painful, and is ſometimes followed with a flux of blood; it ariſes from the heavineſs of the birth, or from a difficult labour, or from Abortion, or a difficult and violent extraction of the Secondines.

Sometimes it happens, becauſe the Ligaments are eaten away, and then the ſigns of ſome Ulcer are diſcerned by the flowing forth of matter.

Of the aſcent of the Matrix, as alſo of the Wounds, and Ulcers of the ſame.

SOme have thought that it is poſſible for the Womb to aſcend up to the Stomach, which opinion is altogether falſe; for firſt it is tyed ſo faſt with four Ligaments, that it is impoſſible for it to move to the upper parts: Beſides, ſuppoſe it had a natural motion by the Fibres, yet the Womb being ſo firmly annexed to the right gut, and to the Privities, it would neceſſarily follow that thoſe parts ſhould be alſo ſtretched. And though it happen to be ſtretched, and diſtended by the windy vapours, yet it follows not that therefore it ſhould be moved upward: and whereas women do ſay that they do ſometimes perceive a certain round body moving about the region of the Navel, that may rather be ſaid to be the ſtones, and that blind Veſſel, than the womb.

Of the wounds of the Matrix this muſt be noted, that they are very difficult to be cured. Yet the cure is to be aſſayed five manner of ways; by the uſe of things which do evacuate the peccant humor,

humor, which is done partly by a good order of diet; and living in a dry, and temperate Air; longer ſleep than ordinary, and the avoiding of exercíſe in this caſe is to be obſerved, and inſtead thereof to uſe moderate frictions: All repletion, and a looſe belly are naught; the meat that ſhe eats muſt be little, and contrary to the humor that offends, as rear Eggs, Milk, Chicken-broths, and the meat of them, dry Raiſins, Almonds, and Piſtaches. For her drink, it ought to be chiefly the decoction of Barly or Liquoriſh.

In the next place, it will not be amiſs to let blood in the Baſilick Vein: let her take ſame convenient purge according to the humor which abounds: Vomitings alſo and frictions may be uſed, and the provoking of ſweat by the decoction of *Guaiacum*, Salſaparil, and China-root, which are very proper to turn away the humors from the Matrix.

Sometimes this happens from an intemperancy of the womb, which if it be cold, the womb is not able to concoct ſufficient quantity of nouriſhment, and therefore heaps up together many excrements; if it be moiſt, it is not able to contain either the blood, or the ſeed, or the birth, as it ſhould do. The cure of this is above touched in the Chapter of Diſtempers.

There is another difference which is taken from the occult qualities which the womb is ſeen to have, there being a ſympathy and antipathy between that and divers things, as to covet the ſeed of man, and to love ſweet things; and then the affection ariſes from no evident cauſe, there being no exceſs of coldneſs, or moiſture to

be apprehended. The Medicines which are to be applyed for the cure of this, muſt be proper in their whole ſubſtance.

Sometimes the difference ariſeth in this, that the natural heat is either ſuffocated or diſſipated; this affection is ſomething dangerous, becauſe it is a difficult matter to reſtore the natural heat. In the cure of this, reſtoratives muſt be notwithſtanding uſed; ſuch are Cinamon, Nutmeg, *Species diaxylo-Aloes*, *Aromaticum Roſatum*.

Of the pain of the Womb.

THere is no need to give other ſigns of this than the complaint of the Woman; it affects both women that are free, and women that are with Child: It happens ſometimes from corroding humors, eſpecially cauſed by Ulcers, or vitious Flowers. The cure whereof is referred to theſe heads; ſometimes it happens from a diſtention, cauſed either by ſome curdled blood ſticking in the cavity of the Womb, and then there is a copious flux of blood out of the Womb, and the pain is fixed chiefly about the orifice of the Womb; the right Gut and the Bladder being affected by reaſon of the continual deſire of expelling forth the humor. In the Cure, firſt you muſt ſeek to diſſolve the clotted blood, which is done by the uſe of Treacle diſſolved in Wine; and then to evacuation, which is performed with *Agaric*, Aloes, with the juice of Savin, decoction of Roſemary, with the Flowers of Cheiri, in Wine. Sometimes it is cauſed by the menſtruous blood, when the veſſels are more open, or the blood too thick; which happens through the overmuch uſe of cold drink, eſpecially when the woman

Woman is hot. The cure may be found in the cure of the ſuppreſſion of the Flowers. Sometimes it is cauſed by other vitious humors collected in the concavity of the Womb, or adhering to the other Veſſels; and then theſe humors are to be removed with purging and evacuating Medicines. Sometimes windy vapours are the cauſe hereof, ariſing from the heat of the vitious humors cauſed by copulation. It is cured by things that diſcuſs the wind,; to which purpoſe it may not be amiſs to uſe a Clyſter made of Malmſey and Oyl of Nuts, of each three ounces, of Aquavitæ one ounce, of Oyl of Juniper and diſtilled Rue of each two drams, and applied warm; or a mixture of ſpirit of Wine, and ſpirit of Nitre, of each half a dram or two ſcruples, exhibited in the ſpirit of Wine, Sperma ceti, with Oyl of ſweet Almonds, or a Plaiſter of Caranna and Tachamahacca applied to the Navel. Sometimes it is occaſioned by the retention and corruption of the ſeed. For the Cure, look the Chapter of the ſuffocation of the Matrix.

Of the Suppreſſion of the Flowers.

THe Suppreſſion of the Flowers is the retention of the menſtrual blood, either by reaſon of the narrowneſs of the veſſels, or through ſome corruption of the blood. The ſigns are evident from the relation of the woman: Yet if they are loth to confeſs, it may be diſcerned by this; For in Virgins the ſuppreſſed blood wanders up and down the Veins, and begets obſtructions, changing the colour of the Body, and cauſing Fevers. In women, becauſe the blood is carried down to the Womb, where it begets many diſeaſes,

ſeaſes; it is diſtinguiſhed from retention after conception, becauſe women with Child find no alteration of affections of the mind, and retain the Native colour of their bodies;and in the third month they ſhall perceive the motion, and ſituation of the Infant; and laſtly, the mouth of the Womb is cloſed up.

The cauſes of this diſtemper are the narrowneſs of the Veins, and the vitiouſneſs of the blood. The Cure of this muſt be haſtened, becauſe this ſuppreſſion if it ſtay long begets many more diſeaſes, as Fevers, Dropſies, Vomiting of blood, and the like: The cure is hard if it be of any continuance, and if it ſtay beyond the ſixth month, it is almoſt incurable; eſpecially if it happen through any perverſion of the neck of the Womb; for then the woman is troubled with often ſwooning, and vomiting of blood, and a pain ſeizes the parts of the Belly, the Back, and the Back-bone, which is attended with a Fever, and the excrements of the belly and bladder are ſuppreſſed; a wearineſs poſſeſſes the whole Body, becauſe of the diffuſion of the retained blood through the whole body, and eſpecially the hips and thighs, becauſe of the ſympathy of thoſe parts with the veins of the Womb. In the firſt place,the letting of blood is commended; for the blood which every month ſtays in the body, and ſticks in the Veins, is to be provoked downward to the Womb; and therefore a vein is to be opened in the heel, for ſo the plenty of blood is diminiſhed, and the motion of the blood is made toward the Womb; if neceſſity requires that it ſhould be done more than once, one day a Vein muſt

muſt be opened in one thigh, and another day in the other; and that which is opened for evacuation muſt be firſt opened, that which is opened in the ham, or heel, muſt be done after Purgation, three, or four, or five days before the time that the accuſtomed evacuations of the Woman ought to come down. Cupping-glaſſes alſo are to be applied firſt to the more remote places, as to the thighs; and then to the nearer parts, as to the hips: Ligatures, or bindings and frictions, at the time of the coming down of the Flowers, after Purgation of the whole body, are not to be omitted. In the ſecond place the matter is to be prepared, for which purpoſe, in bodies troubled with Flegm, the decoction of *Guaiacum*, with *Cretan Dittany*, doth much avail without provoking ſweat. In the third place, evacuation is to be made at ſeveral times. Among evacuating Medicines are commended *Agaric*, Aloes, with the juice of *Sabina*, and theſe Pills: Take Aloes Succotrine three drams; the beſt Myrrh one ſcruple, extract of *Calamus Aromaticus*, *Carduus Benedictus*, Saffron, of each three drams; Roots of *Gentian* and *Dittany*, of each five grains; make them up with Syrup of Laurel-berries, taking the quantity of one ſcruple at evening before ſupper. In the fourth place, by an obſtructing the humour by thoſe things which provoke the Flowers, of which theſe are moſt to be commended, the decoction of Roſemary with Flowers of Cheiri, Pennyroyal-water twice diſtilled, and mingled with Cinnamon-water; Extract of Zedoar, Angelica, and Caſtor, and the earth which is found in Iron Mines prepared in the ſame manner as Steel,

Steel, ſpirit of Tartar, the fat of an Eel, *Colubrina* with the diſtill'd water of Savin: And in the fifth place, by the diſcuſſion of the dregs and relicks that remain by ſudorificks, or things that provoke ſweat, with a potion made of a Chalybeate decoction, with ſpirit of Tartar, *&c.*

The differences of this diſeaſe ariſe, partly from the obſtruction of the Veins of the Womb, cauſed by a cold and thick blood, and thick ſlimy humors mixed with the blood, and coming either from ſome hot diſtemper of the Womb, which diſſipates the ſharp and ſubtil humors, and leaves behind the groſs and earthy parts, or from the cold Conſtitution of the Liver and Spleen; eſpecially if at the time of the menſtrual Flux (at what time the Flux of Blood is more violent) thoſe ſubtil humors happen to be diſſipated, and then at the time of the monthly Purgation, the Party affected feels a great pain in the Loyns, and parts adjoyning; and if any thing come down, it is ſlimy, whitiſh, and blackiſh: The whole Body is poſſeſſed with a numneſs, the Colour pale, a ſlow Pulſe, and raw Urines. The Cure is the ſame with the former, great care being taken of a groſs and ill diet.

There is another difference of this Diſeaſe when it happens by Compreſſion, which ariſes from external cauſes, as the Northern wind, and long ſtanding in cold water, which may be known from the relations of the ſick Perſon. The Blood in this caſe is to be drawn to the lower parts by Frictions and Baths; or from internal cauſes, as fatneſs, or ſwelling of the Womb, or of the lower parts; in which caſe Medicines muſt be applied

that

that aſſwage the ſwelling. There is another difference which is in the hardneſs of the skin, which happens either from the firſt Nativity, and then the diſeaſe is not eaſily taken away; or long after, from ſome cold and dry diſtemper: Concerning which, look the former Chapters.

Another difference there is, when there happens a cloſing up of the skin, which is cauſed after Cicatriſing of an Ulcer, or by reaſon of ſome skin or Membrane growing to the Veſſels of the Womb, or by reaſon of frequent Abortion; after which theſe Veins to which the Secondines adhere, do grow together ſo cloſe that they cannot be afterwards opened.

Another difference of this Diſeaſe there is, when it happens through want of Blood, which is not generated, either by reaſon of external cauſes, as Famine, over much evacuation, Iſſues, and ſuch like; or through internal cauſes, as a frigid Conſtitution of the principal parts, old Age, and Fevers; or when it is converted to other uſes, as before full growth, to the nouriſhment of the Body: In women with Child, to the nouriſhment of the Birth: In thoſe that give ſuck, to the increaſe of Milk: And in fat people, to the augmentation of the Fat: Or when it is conſumed either by External Cauſes, as over much Exerciſe, Affrights, Terrors, Sadneſs, Baths, over much Sweating, which do conſume the ſerous quality of the Blood; or through Internal Cauſes, as are hot and dry Diſeaſes, or over great evacuations in other parts of the Body. Sometimes another difference of this Diſeaſe proceeds from the dryneſs of the Blood, which happens

happens to women, who in the Winter time do too much heat their lower parts, by putting Coals under their Coats. For the cure thereof you muſt uſe refrigerating and moiſtning Medicines.

Of the dropping of the Flowers, and the difficulty of their coming down.

THe dropping of the Flowers is, when they are coming down for many days together drop by drop.

This happens both from external cauſes, as over hard labour, *&c.*

And ſometimes from the droſſineſs of the blood, the paſſage not being wide enough. For the cure of this, it is convenient to open a Vein in the Arm with gentle purging, as in the former Chapter.

Sometimes from the weakneſs of the retentive faculty, there being at that time great plenty, thinneſs, and ſeroſity of the blood. In this caſe there is no pain; Medicines that bind and corroborate the Stomach here muſt have place.

The difficulty of the Flowers is when thty come down with pain and trouble, either through defect in the Veins, or in the Blood. The ſigns of this are gathered from the relation of the ſick perſon, who is then much troubled with pain in the head, ſtomach, and loins, and lower parts of the body. And they do either flow altogether, or drop by drop, as in the former diſeaſe: It is a diſeaſe more incident to Maids than married Women, becauſe the Veins of the Womb are leſs open in them, than in thoſe who have brought forth Children.

It

It happens ſometimes from a corruption of the blood, that is, from the droſſineſs and thickneſs thereof, and then the blood clots together; and there is a great pain long before the Flowers begin to come down. The cure of this is performed by attenuating Medicines. Sometimes from the ſharpneſs and acrimony of the blood, which proceeds from a mixture of ſharp humours with the body, and then the genital parts do itch. It is cured by thoſe Medicines that temper the ſharpneſs of the humor, as the four greater Seeds, Violets, and Flowers of Nenuphar. Sometimes from windy vapours, and then the pain comes by intervals, and is ſuddenly exaſperated, rumbling up and down; and when the wind is forth, the pain ceaſeth. The cure hereof is procured by evacuation of the matter, and diſpelling of the wind, as is before declared.

Of the diſcolouring of the Flowers.

THe diſcolouring of the Flowers is when their right colour, which ought to be red, declines either to paleneſs, whiteneſs, greenneſs, yellowneſs, or blewiſhneſs, through ſome defect, or vitiouſneſs of the blood.

The ſigns are apparent by the ſight of the blood; beſides that it is accompanied with an ill ſmell, many times alſo it is the cauſe of Fevers, trembling of the body, loathing of the meat, pain in the ſtomach, *&c.*

The differences of this diſeaſe conſiſt firſt in the vitiouſneſs of the blood, which is cauſed through ſome diſtemper either of the whole body, or ſome part thereof. Sometimes the blood is affected by reaſon of ſome ſtoppage thereof, and

and then the Flowers are ſuppreſſed, which cauſeth pains in the Breaſt, and ſtrong beating of the Breaſt; and if the woman begin to amend, the Blood flows out with a ſtinking putrefaction, which continues till the eighth day; or it may be, becauſe the Blood is foul'd by the Womb, being full of excrements; and then you may perceive the ſigns of a foul Womb.

Sometimes the difference of this diſeaſe conſiſts in the mixture of the Blood with other vitious humors. The Cure conſiſts in preparation and evacuation, but care muſt be had, that becauſe the thick humors need attenuation, and that over attenuating things, do melt the ſerous humor, that you therefore do not uſe over attenuating things, as Vinegar, *&c.*

Another difference is, when the Flowers decline to a whitiſh colour, which proceeds from abundance of Flegm, or from Putrefaction, and then Ulcers follow in the Womb, and barrenneſs follows; unleſs the womans Flowers do happen to flow for ſeven or eight days together, by which the woman is freed from the diſeaſe; or elſe they break out to the parts above the groin without any tumor, and burſt forth a little above the Hypochondrion, and then the woman ſeldom lives, or elſe there will appear after ſome few days a great ſwelling in the Groyn, without a head, of a red colour, becauſe the fleſh is there filled up with the Blood.

When it inclines to yellowneſs, or greenneſs, the diſtemper comes of Choler; when to a blackneſs and blewneſs, from Melancholy.

Of

Of the inordinate Flux of the Flowers.

THe diſorderly Flux of the Courſes is either the coming of them down before their time, or elſe the ſtoppage of them for ſome time after the uſual Courſe of Nature. They come down ſometimes before their time, partly by reaſon of internal cauſes, and partly by reaſon of external cauſes, as falls, blows, and ſuch like caſualties that open the Veins: Or from the expulſive faculty of the Womb too much provoked. Firſt, by the plenty of blood, which is known by this, that the blood which is ſent to the Womb from all parts is fluid, and of its natural conſtitution; ſigns of a Plethora, or fulneſs of blood, are apparent in the Woman. It is Cured by blood-letting if the blood abound by good diet, and frequent though gentle exerciſe. Secondly, it proceeds from the Acrimony and ſharpneſs of the blood, which is known by the hot temper of the body, the blood it ſelf is more thin and yellowiſh. It muſt be cured by evacuating Medicines, as Rheubarb, and ſuch things as temper the blood; whereof we have already ſpoken.

It comes alſo when the retentive faculty of the Womb grows lank, which may be known by the looſeneſs of the Veſſels of the Womb, beſides a moiſt and faint habit of the body: In the cure, beware of things which are too Aſtringent; baths, wherein the force and ſtrength of Iron may be effectual, may with ſafety be uſed. The ſubſiſtence and ſtay of the Courſes beyond the accuſtomed time, proceeds from a fruſtration of the expulſive faculty; as when

there is ſmall ſtore of blood, which is known by this, that the Woman is not troubled with the ſtay of the Courſes; and eſpecially, if ſhe have over exerciſed her ſelf, or uſed a ſpare diet before. Secondly, the thickneſs of the blood, which is known by the whiteneſs and clammineſs thereof. In the performance of the Cure, you muſt purge before too much blood be gathered together: Next, the Courſes are to be attenuated, for the performance of which *Calamint* and *Mercurialis* are to be moſt commended. In this caſe ſcarification of the heels is not amiſs.

There is another difference of this diſeaſe, which ariſes from the weakneſs of the expelling faculty, cauſed either by the frigid diſtemper of the Womb, of which we have ſpoken already; or by a kind of numneſs thereof, of which we ſhall ſpeak anon.

Of the over abundance of the Courſes.

THe over much flux of the Courſes is either a more abundant, or a more laſting Purgation of the Courſes, through ſome defect, either in the blood, or the womb, or the veins of the womb.

The ſigns are evident, *viz.* want of Appetite, Crudities, a bad colour in the face, a ſwelling in the feet, and the reſt of the body, a waxing lean of the body; and in brief, a general ill habit of body.

The cure (if it be of any continuance) is difficult; if it happen to an aged Woman, there is none at all. It requires a revulſion, or drawing back of the blood, interception, and incraſſation, or thickning thereof, and a cloſing up of the Veſſels by aſtringent Medicines. Yet obſerve that

that they muſt be ſtopt by degrees. To this effect, you may take this Powder.

℞. Of the ſeed of *Hyocſcyam. alb.* red Coral, of each half a dram, *Caphura* half a ſcruple, and give the quantity of half a dram at a time, powder of Amber, Dragons blood, *Lap. Hæmatit.* Red Coral, Lettice ſeed, of each one dram, Balauſt two ſcruples, *Bole armoniack* two drams, given in three ounces of Plantain water, Aſſes milk heated with Steel. You may externally alſo apply a girdle made of the bruiſed leaves of *Helleboraſter.*

Of this Diſeaſe there are many differences: Sometimes it happens from the blood which is derived from the bottom of the Womb, where for the moſt part lies the blackeſt and moſt clotted blood; or from the neck of the Womb, which is more red and fluid. Another difference ariſeth from the plenty of blood, which appears by this, that the Veſſels are either broken or much opened, eſpecially in thoſe women who have had a ſtoppage in their Courſes for a time, which preſently break out again. The ſigns of this, are evident; that is to ſay, a fulneſs of blood in the body; beſides that, the blood which comes forth eaſily curdles.

In the Cure, you muſt have recourſe to blood-letting, which if you do for evacuation, it muſt be done in the Hepatick Vein: If the woman be weak, *Salvatella* of both hands. In the next place the uſe of Cupping-Glaſſes is to be commended, being applied with ſcarification to the back, *&c.* Or, without ſcarification, to the Breaſt, being taken again when the woman is troubled with

difficulty of breathing. In the third place, ligatures and frictions of the Arms are to be uſed.

Another difference of this diſeaſe ariſes from a ſharp blood, which is known by the gnawing of the humor upon the Veſſels. In the cure, you muſt purge with ſyrup of Roſes ſolutive, or with leaves of *Sene*; a peſſary of Sows dung, and Aſſes dung, which is made up with Plantain water, and the muſcilage of the ſeed of Quinces, is here of uſe if need require.

Another difference ariſes from a ſerous and watry blood; for either the Liver is weakned, or the Veins ſo debilitated, that it cannot attract the ſerous or wheyie humor in the blood: In this caſe, the blood flows not forth in ſuch a quantity, nor is eaſily curdled: If a Cloth be dipped in it, and then dried in the ſhade, it preſently diſcolours. In the cure hereof you muſt look to the rectifying of the weakneſs of the Reins and Liver with convenient remedies, for which purpoſe the Livers of Foxes, Calves, Hens, *&c.* are very good.

Sometimes from a Rupture of the Veins, which proceeds either from a fulneſs of blood, or from cauſes that do vehemently ſtir up the blood, eſpecially from hard labour: if it be needful, you muſt let blood, and apply conglutinating Medicines.

Or from a gnawing of the Veſſels, which is known by this, that ſometimes there flows forth little blood, and that purulent, and full of the wheyie or ſerous humor. It ariſes from a ſharp and corrupt blood, and ſometimes from the uſe of ſharp Medicines. Among the aſtringent Medicines,

dicines, the root of *Filipendula* is much to be commended, or a decoction of the ſame root.

Of the Whites and Gonorrhea in Women.

THe Whites is an inordinate eruption of an excrementitious humor collected together through ſome vitiouſneſs of the blood. It affects women chiefly, and ſometimes alſo Virgins, of which there are examples: Yet it is more often in women, eſpecially if they be of a moiſt conſtitution, and live an idle and delicate life, eating ſuch things as are cold and moiſt. Old women alſo are affected herewith through the abundance of Flegm, and the weakneſs of the concoctive faculty.

It differs from the Gonorrhea, becauſe In that the ſeminal matter is white, and thicker, and flows by long intervals, and iſſues forth in a leſſer quantity from a nocturnal pollution; for that is joyned with venereal imaginations, and only happens in the time of ſleep. It differs from the diſcolouring of the Flowers; for they though not exactly, do always obſerve their times of Flowing. Beſides, they happen not to women with Child, or ſuch whoſe Courſes are ſtopped. It differs from the putrid humor that iſſues from the Ulcers of the Womb, becauſe that is joyned with the ſigns of an Ulcer, and the putrefaction is thicker and whiter; if it be mattery, it is coloured with blood; and iſſues forth with pain.

The cure of this muſt be haſtned, becauſe in a ſhort time it endangers the making of women barren, cauſing them to be lean, to fall into a Conſumption, Melancholy, the Dropſie, fall

of the Womb, Swoonings, and Convulſions; which is the cauſe, that though it be not hard to be cured in the beginning, yet it is afterwards very difficult: for by this means the whole body accuſtoms it ſelf to ſend forth its excrements this way, and the Womb being now weakned gathers excrements apace.

Sometimes it proceeds from the whole body, and then you may perceive the ſigns of an ill humor through the whole body. In the cure of this, you muſt avoid blood letting, for that the bad humor muſt not be recalled to defile the blood; beſides, that the diſeaſe is a ſufficient weakning and conſuming of the body. The humor is diſcuſſed by the decoction of *Guaiacum* and *China*, and Lentisk-wood. For the drying up of the humor, the Root of *Filipendula* doth very much conduce. For aſtringent Medicines you may uſe chiefly the powder of dead men's bones, the aſhes of Capons dung in rain water. The Patient muſt avoid ſleeping upon her back leſt the heat of the Lungs ſhould carry the humors toward the Womb: Frictions alſo of the upper parts, for the diverſion of the humor.

Sometimes it is cauſed by the Womb it ſelf, and then there will appear ſigns of the affection of the Womb, and the Flux is not ſo great. For the cure of this, Suffumigations of Frankincenſe, Laudanum, Maſtick, and Santalum, are very requiſite.

Of the Green Sickneſs.

THe Green Sickneſs is a changing of the colour of the Face into a green and pale colour, proceeding from the rawneſs of the humors,

mors. The ſigns of this appear in the Face, to which may be added a great pain in the Head, difficulty of breathing, with a palpitation of the heart, a ſmall and thick beating of the Arteries in the Neck, Back, and Temples; ſometimes inordinate Fevers through the vitiouſneſs of the humors, loathing of Meat, Vomiting, diſtention of the Hypochondriack part, by reaſon of the reflux of the menſtruous blood to the greater veſſels; a ſwelling of the whole body by reaſon of the abundance of humors, or of the Thighs and Legs above the heels, by reaſon of the abundance of ſerous humors.

The cauſe is the crudity and rawneſs of the humor, and quantity withal, ariſing from the ſuppreſſion of the Courſes, through the natural narrowneſs of the veſſels, or through an acquired narrowneſs of the veſſels by the eating of Oatmeal, Chalk, Earth, Nutmegs, and drinking of Vinegar; or from the obſtruction of the other bowels. Hence ariſes an ill concoction in the bowels, and the humors are carried into the habit of the body, or become habitual thereunto.

The cure is performed by the letting of blood, eſpecially in the heel; if the Diſeaſe be of any continuance, by Purgation, preparation of the humor being firſt conſidered; which is performed by the decoction of *Guaiacum*, with Cretan Dittany; purging of the humor, is performed with Agarick, Aloes Succotrin, with the juice of Savin; for the unobſtructing of the humor, prepared Steel, the root of Scorzonera, Bezoarſtone, and Oyl of Cryſtal; in diet, Vinegar is utterly to be avoided.

Of the ſuffocation of the Matrix.

THe ſigns of the Suffocation of the Womb, are a wearineſs of the whole body, with a weakneſs of the Thighs; a paleneſs and ſadneſs of the Face; a nauſeouſneſs though ſeldom vomiting; oftentimes a loathing and diſtaſte of Meat, and that ſometimes with a grumbling and noiſe in the belly, and ſometimes without.

The ſigns of the preſent diſeaſe are, that when the Vapours are carried up to the heart, and do there ſtop the vital Spirits, a light ſwooning follows, the Pulſe changes, and is little, the body grows cold, all the ſpirits flying up into the Heart; the vapour being thruſt up to the Head and Chaps, the Chaps are many times ſet faſt, the Patient ſeeming to be ſtifled; the motion of the Breaſt and Diaphragm is diſturbed and hindred, ſo that the breath is almoſt ſtopt, the Patient living only by tranſpiration. Sometimes there is joyned with it a kind of Uterine fury, with talking and anger: Sometimes it cauſes other madneſs; ſometimes the woman falls into a dead ſleep, which makes her ſeem as though ſhe were dead.

It differs from the Epilepſie, becauſe in that the Convulſive motions are more general; nor is there any memory of thoſe things which happen about them after the Fit; the Pulſe is great, and the mouth of the Party affected fomes with a froth: It differs from the Apoplexy, becauſe in that the Fit comes ſuddenly without any notice; and the Patient is affected with a kind of ſnorting, and there is ſuch a Reſolution of the parts, that they feel not although they be

be pricked: It differs from a Syncope, in that there are no ſigns when the Fit will be, the Pulſe ceaſes to the apprehenſion, and the Patient is troubled with cold ſweats. They differ from dead people by ſneezing, which may be provoked by putting ſomething for that purpoſe into the noſe.

The cauſe of this is a venemous, ſubtle, and thin vapour, piercing in one moment through the whole body, and carried up from the matter in the Womb, corrupted after a peculiar manner, either by it ſelf or from external means, ſuch are perfumes, anger, fear, *&c.* and not only aſcending through the veins, but alſo through all the other breathing holes, and ſecret paſſages of the body.

The cure is doubtful if it have poſſeſſed old women for a time, for it begets weakneſs, conſumes the ſtrength, and ſhews abundance of humor; or if it poſſeſſeth Child-bearing women, either after a difficult Travel, or after an Abortion; or if it poſſeſſeth women with Child, becauſe it induces fear of Abortion; there is more hope, if the act of Reſpiration be not too much impeded, and if the Fits do not return too often.

The cure regards firſt the time of the fit, being performed firſt by means of interception, which may be done by binding the Belly under the Navel with a girdle made of the skin of a Hart, killed in the very act of Copulation. Secondly, by keeping the natural Spirits awaked and rouzed up by painful friction, by pulling the hairs of the Privities with violence and ſuffumigations made with Partridge feathers burnt, as alſo Eel skins,

and

and the application of Aſſa fætida and oyl of Tartar to the mouth. Thirdly, by way of revulſion of the humor, by Friction and Clyſters diſpelling the winds, and the application of Cupping glaſſes with much flame firſt to the Thighs, and then to the Hips, putting ſweet things into the privities; ſuch as are oyl of Sivet half a ſcruple, oyl of Nutmegs one ſcruple. Fourthly, by diſcuſſion of the humor, which is performed inwardly by the oyl of white Amber, with the pouder of Walnut Flowers, extract of Caſtor; externally by an Emplaiſter of the fat of a black Heifer, Sclarea boyled in butter, adding to it a ſufficient quantity of Tachamahacca and Caranna: After the fit is paſt, evacuation is to be regarded, firſt with Purgation, for which purpoſe it will not be amiſs to uſe theſe enſuing Pills: Take Siler mountain, Pennyroyal, Madder, the innermoſt part of Caſſia Pipe, Pomegranate Kernels, Piony roots, and Calamus, of each three drams; Muſcus and Spike of India, of each half a dram; then make Pills thereof with the juice of Mugwort, of which ſhe may take every day, or every other day, before Supper. If the diſeaſe proceed from the terms, let the woman affected take an ounce of Agarick poudered in Wine or honied water, or a dram of Agnus Caſtus pouder'd with an ounce of Honey of Roſes: The Womb is alſo to be ſtrengthned by the internal and external application of ſuch things as reſiſt the malignity of the diſeaſe; among which are numbred, Fæcula Brioniæ, and Caſtor: The difference of this diſeaſe conſiſts in this, that ſometimes it happens that it is occaſioned by the retention

tention of the Seed, which is known by this, that the ſymptoms of the diſeaſe are more violent; and after the fit is paſt, there flows out of the Womb a matter like to that of the ſeed. It is cur'd by evacuation of the ſeed, ſuch as are Rue, and Agnus Caſtus, and anointing with odoriferous ſalves, eſpecially if the woman be to live without the uſe of man.

If it come from the ſuppreſſion of the terms, which is known by the Courſes being mingled with a melancholy blood, take poudered Agaric, a dram of Pioney ſeeds, or the weight of a dram and a half of Triphera magna.

But to conclude this Chapter, take this for a ſecret, that for a married Woman in caſe of the preſent ſuffocation, there is nothing better than for the man to anoint the top of his Yard with a little oyl of Gilliflowers, and oyl of ſweet Almonds together, and ſo to lye with her; for this aſſuredly brings down the Matrix again.

Of Barrenneſs.

BArrenneſs is an impotence to conceive, coming from defect either of the Genitals, or of the blood, or of the menſtruous blood.

Firſt, through the defect of the Genitals, either by the cloſing up of the Orifice of the womb, which may be cut and opened by Art; or through the narrowneſs of the parts, for ſo they will not admit the Yard; or by reaſon of ſome Ulcers of Excreſcencies in the neck of the womb. Or by reaſon of ſome fault in the ſeed, either the woman being too young, or too old, or through ſome diſtemper in the Veſſels dedicated to generation, and then the woman perceives very

very little or no pleaſure in the act of copulation. The cure of this is referred to the Chapter of the diſtempers of the womb.

Or when there is not that due proportion of ſeed which ought to be in both parties, which chiefly ariſes from the uſe of thoſe things that exſtinguiſh barrenneſs, as Mint, Rue, Camphire.

Or from inchantments; and then the man cannot lye with his wife; or though he ſhould, yet cannot emit the ſeed: Againſt which it is affirmed that the drinking a draught of cold water that drops from the mouth of a young Stonehorſe as he drinks, and ſaved in a little veſſel, is very potent.

Or when the womb doth not draw the ſeed which is ejected, and that by reaſon of ſome cold and moiſt diſtemper; in which caſe all ſorrow, anger, and much ſleep are to be avoided; as alſo the eating of milk, freſh cheeſe, and any thing that is made of dough. Neither is ſhe to eat Endive, Spinage, Beets, Lettice, Nuts, Cherries, Purſlane, Onions, Garlick, or ſuch like; as much hurtful to her are, much broth, vinegar, and fat fleſh. In the next place, the Womb muſt be cleanſed from over abundance of moiſture, ſuch are Syrup of Wormwood, with the decoction of Harts tongue, Fennel, Cumin, and Aniſeed.

After this take once every 14 days, a dram of bleſſed Pills, faſting five hours after them.

Take alſo of theſe following Pills. ℞. Of Laudanum, Agaric, Wax, and Sheep ſuet tryed, of which you may make Pills to take 2 or 3 of them every morning, or uſe this confection: Take ſhaven Ivory, Aſh keys, yellow and wild Rape-ſeed, Siler mountain, with red and white Behen,

of

of each one dram, Cinamon, Galingale, long Pepper, Cloves and Mace, Balſam-wood, Roſemary flowers, Blattæ, Byzantiæ gentle, Marjoram, Penny-royal, of each four ſcruples, Baulm, Bugloſs, Citron pils, of each two ſcruples, pearls one ſcruple, Musk 2 grains, white ſugar 24 ounces; ſeeth this with Malmſey, and make thereof a Confection.

Or becauſe of ſome Diſeaſes in the parts; Where note, that too much fatneſs of the Call doth cloſe the mouth of the Womb: ſuch women muſt not ſleep much, eſpecially in the day time; they muſt uſe ſtrong Clyſters that are warm and dry, and purge often.

Or when the Womb doth not attract the ſeed when it is caſt in; which proceeds from a moiſt intemperance, which is by the looſeneſs of the fibres of the Womb, ſo that the Womb cannot contract it ſelf; which is cured as in the moiſt diſtemper: Or by reaſon of the thickneſs of the Womb; for then the blood that increaſes the ſeed doth not ſlide down to that place. The cure hereof requires a thin diet, purging and ſweating; or by reaſon of the ſlipperineſs thereof, which happens by reaſon of the running of the whites in Women: The cure whereof conſiſts in the ſtopping of the whites, which hath been already treated of, or by reaſon of the gaping of the Orifice, which hath been occaſioned either by difficult birth, or by ſome abortion. The cure is performed by aſtringent Medicines, among which the chiefeſt are the fomentation of Lentisk and Myrtle; or by reaſon of ſome ſudden cough or ſneezing, immediately after copulation, by which the ſeed is ſhaken forth

forth. Or when the Womb doth not alter the ſeed that is caſt in, through an immoderate cold diſtemper.

Sometimes through heat, and then it would be requiſite to avoid hot air, and keeping the parts about the womb compleat, or the eating of hot meats and ſpices; purge after blood-letting in the Baſilick vein of the right hand, with *Electuary hom. de Epythymo*, and juyce of Roſes, of each two drams and a half, whey four ounces, mix them well together, and take them in the morning ſleeping one, and faſting four hours upon it. Purge alſo with *Triphera Saracenica* and *Rheubarb*, with potions prepared and mixed with ſyrup of Roſes, Violets, and Endive. Take *Piſtacia*, *Pingles*, *Eringo's*, of each half an ounce, of Saffron a dram, *Lignum Aloes*, *Galangal*, *Caryophyllata*, *Mace*, Red and white *Behen*, Baulm-flowers, of each four ſcruples, ſhavings of Ivory, and Caſſia rinds, of each two ſcruples, ſyrup of Ginger confected twelve ounces, white Sugar ſix ounces; ſeeth theſe together with the ſyrup in twelve ounces of Baulm-water, untill it be all boyled away: when it is cold, put ſome more water to it, and ſtir them together; and laſt of all, mix with it a ſcruple and a half of Musk and Amber: of this Conſerve let the woman take thrice a day, to wit, in the morning, an hour before Supper, and an hour after Dinner.

Or it proceeds from obſtruction of the Flowers; in which caſe, firſt let blood in the Baſilick vein, then purge with *Oppopanax*, and *Hiera Compoſita*, of each half a dram, to be made up into ſeven pills, to be taken in the morning, ſleeping upon

upon them an hour and a half, with a draught of ſugar'd water five hours after; or with a potion of ſyrup of vinegar compounded, ſyrup of *Eupatorie*, of each three quarters of an ounce, Fever Mugwort, and *Elecampane* roots, of each an ounce, and mix them together: then ſhe may put up into the womb a peſſary of Musk, Amber, Aloes Wood, and Aſh-keys, of each three grains, Saffron half a ſcruple, Hares-rennet as much as ſuffices, which being made up like a good big Tent, ſhe muſt keep a whole day in her body.

Of the bringing up of Children, and of their Diſeaſes.

Of the Diſeaſes of the Head.

THe Diſeaſes common to Children, are firſt certain little ulcerous riſings, chiefly in Head; ſometimes in the whole body; they ariſe from ſome vitious humour either collected in the Womb, or out of the Womb, by reaſon of the badneſs of the milk containing a ſerous, ſalt, and nitrous quality: if there be no ill to be ſuſpected, the humour may be driven forth by giving the Child ſome ſyrup of *Fumary*, or Harts-horn burnt: the Nurſe is to be purged, and the matter offending to be tempered with ſyrup of Borage, or Fumary: if there be much corruption under the cruſt of the ſcab, the head of the Child is to be bathed with ſome ſoftning decoction, and then to be anointed with ſome drying Oyntments.

Sometimes they are troubled with an inflammation

mation of the head, with which is joyned a hollowneſs in the fore part of the head, and in the eyes; it may ariſe from the milk, if the Nurſe be ſubject to drink overmuch ſtrong drink: in the Cure, you muſt beware of applying things which are too refrigerating.

They are alſo many times affected with a kind of *Epilepſie*, which proceeds ſometimes from extraordinary frights, from milk that lies corrupted in the ſtomach, and ſometimes from Worms moving themſelves in the guts; and ſometimes it is the conſequent of other Diſeaſes. The cure is to be obſerved, partly in the fit, and partly after the fit: the Smaragd-ſtone, and the hoof of a wild Alx put into the left ear are very profitable; and take good effect; Vomiting alſo, and this Emplaiſter of white Amber, Frankincenſe, and Maſtick, of each a dram and a half, *Galbanum*, *Opopanax*, of each a ſcuple, *Viſci* of an Oak two drams, Ambergreece ſix grains, Musk three grains, ſeed of Male *Peonie* half a dram, *Laudanum*, one dram & a half, a little oyl of Nutmeg, and ſprinkled with the duſt of Cubebs; the forepart of the head may be alſo anointed with oyl of white Amber. Fears and ſtarting in the Childs ſleep, which being occaſioned from the putrid vapours which are carried up with the animal ſpirits, and ariſe from the ſtomach; therefore they happen to Infants that ſuck greedily. In the cure, care muſt be taken that the child do not fill it ſelf too unreaſonably, and provide that good and ſound milk may be generated, and that the children be not put to ſleep upon a full ſtomach: the ſtomach of the child anointed near the orifice with oyl of Quinces,

Quinces, and maſtick, and oyl of Nutmegs. Before ſleep diſſolve a little roll of *Diamoſchus* in milk, and give the child; unleſs the child be over-much troubled with heat, you may give it a little Treacle once in a week; overmuch watching, or weakneſs, which is occaſioned by ſharp vapours which ariſe out of the ſtomach by reaſon of the badneſs of the milk; ſometimes it is occaſioned by feavers, and pain of ſome peculiar parts; there is nothing better than to anoint the ſoles of the childs feet with marrow, which hath no danger in it, rather than to give the Child ſtronger *Opiates*. A looking aſquint; which in new-born children is cured by putting a Candle oppoſite to the place where the Child caſts its eyes.

Moiſtneſs of the ears, by reaſon of the moiſtneſs of the head, which gathers quantity of humours together: the cure of this muſt not be over-haſty; yet the Urine of children diſtilled and dropt into the ear, is a very approved remedy.

Bigneſs and ſwelling of the Head in little Children.

SOmetimes in Children that are newly born, the head grows to an extraordinary bigneſs which come to paſs, either by reaſon of abundance of water contained in the ſame, which water is contained, either between the skin and the *Pericranium*, or between the bone and the *Pericranium*, or between the bone and the Membranes called the *Dura Mater*, and the *Pia Mater*.

Or by reaſon of abundance of vapours gathered together between the bones and the skin of the head, which cauſe the head to grow to ſuch

an extraordinary bigneſs, that it cauſes oftentimes the death of the Child.

If water be gathered together between the bone of the head, and the Membranes of the brain, it cauſes a giddineſs and Epilepſy to the Infant, without being able to take any reſt. For the cure of the windy affection you may uſe fomentations, in caſe the wind be contained only between the skin and the *Pericranium*; for which purpoſe, you may take of the leaves of Sage, Betony, *Agrimony*, *Calamus*, and *Origan*, of each a handful; Aniſeed and Fennel ſeed, of each two drams; Camomile flowers, Melilot, and red Roſes, of each one handful; boyl all theſe in common water, adding to it a little Wine, and thereof make a Fomentation for the part affected, which may be aſſiſted with a plaiſter made of oyl of Aniſeeds, and bitter Almonds, of each one ounce, oyl of Camomile an ounce and a half, Laurel and Juniper berries, of each two drams, Aniſeeds and Fennel-ſeeds, of each one dram and a half, of the beſt Wine a pint; boyl them to the conſumption of the Wine, adding to the reſt half an ounce of Venice Turpentine, and as much Wax as is ſufficient: As for the watry diſtemper though it be difficult to cure, yet you muſt try this Fomentation to digeſt this humour: Take Wormwood, Betony, creeping Time, Penny-royal leaves, of each a handful, red Roſe leaves, and leaves of Stœchas, a little handful, Cypreſs Nuts, Orange-flowers, and *Florentine Orrice*, of each two drams, boyl them all in a Lye mad of Vine-twigs and ſtalks; after which you may uſe this plaiſter. Take the powder of Bettony, Sage

and

and Wormwood, of each two drams, oyl of Camomile and Roſes, of each two ounces, *Unguenti Comitiſſæ* one ounce, as much Wax as is ſufficient: but if theſe Remedies profit nothing, the only means left is to open the head.

Of the Diſeaſes of the Eyes, Ears, and Noſes in Children.

MAny times Children are troubled with a light inflammation in their eyes, with a certain gumm, and thickneſs which hinders them from opening the eye-lid: the moſt preſent remedies are, either for the Nurſe to waſh the eyes with a little of her breaſt milk, or elſe with a little Plantain and Roſewater mixt together.

Sometimes the noſtrils are ſo ſtopt that they are not able to draw their breath, but with much pain. For the cure of which, the Nurſe muſt moiſten a linnen Cloath in a little Oyntment of Roſes, or a little very good *Pomatum*, till the hard matter within be diſſolved.

Many times there flows a moiſt humour from their heads, which happens to thoſe who have moiſt brains. In the cure of this, it muſt be the care of the Nurſe to cleanſe the ears, both within and without; afterwards let her drop into them a little oyl of bitter Almonds, and Honey of Roſes mixt together.

Of certain Ulcers in Childrens mouths.

THere do many times grow a certain kind of Ulcers in Childrens mouths: For the cure of which, the Nurſe in the firſt place muſt uſe a good and ſound diet, then muſt the Ulcers themſelves be rub'd with a little *Mel-Roſatum*, and ſyrup of Violets, with a drop or two of Plantain-water: or

you may wash them with half an ounce of Rose-water, or Plantain water, in which put half a dram of *D'aigret* of Vitriol; if they be very red and inflamed, take Brambles, flowers of Pomgranates, Roses, Santal, of each two drams, Allum half a dram; boyl them in water, afterwards strain them to the quantity of three ounces, in which dissolve half an ounce of syrup of Mulberries.

If they be white, take Amber, Frankincense-wood, Cypress-nuts, Pomegranate flowers, of each two drams, flowers of Roses and Myrtles, of each half a handful; boyl them in water to the consumption of four ounces, wherein dissolve an ounce and a half of Honey of Roses.

Of certain other Tumours, called Paroulis *and* Espoulis.

Paoulis is a little swelling, red, and inflamed; and is ingendered commonly of a hot cholerick blood, or else from a salt flegm that falls down upon the gums, causing not only the gums, but the neck and chaps to be swelled; For the cure, you may anoint the gums with this oyntment: Take of *Amili* eleven drams, powder of *Iris* one dram, burnt Allum one scruple, Rose-water one ounce; if there be any inflammation, rub the gums with a mucilage made of the seed of Quinces, made with Rose-water, and Plantain-water, adding to it a little syrup of *Jujubes*. If the swelling be obstinate, bring it to a suppuration with Figs, Raisins, *Jujubes*, Liquorish, and French Barley, well boyled; when it is opened and lanced, cleanse and dry it with *Mel Rosatum*, syrup of Roses and Cherries.

The *Espoulis* is a little excrescence of Flesh happning

ning in the Lungs between the teeth, but moſt commonly the great teeth. ℞. The root of Bugloſs an ounce and a half, Plantain, Agrimony a handful, whole Barly a ſmall handful, red Roſes half a handful, Pomgranate flowers 2 drams, 4 Dates, a dram and a half of Liquoriſh; make a decoction and ſtrain it, and then add to it an ounce of ſyrup of Roſes, and Pomgranates, to waſh the place affected: you alſo may waſh it with this remedy. Take of the juice of Pomgranates and Quinces, of each half an ounce, juice of Barberries and Lettice, of each two drams, with a little of the decoction of Lentils, and red Roſes.

Of the two ſtrings under the Tongue of a Child.

THere is one of theſe Strings or Ligaments, which appears, reaching from the bottom of the tongue, and extending it ſelf to the top of the tongue; this muſt be cut off firſt with a pair of Cizers, and the place rub'd with a little Moſche Salt.

There is another Ligament which riſes from the root, and extendeth it ſelf to the middle of the tongue, which is more hard and large, which hinders the tongue, either from being ſtretched out, or to be moved in the mouth. The Cure hereof belongs wholly to the Chirurgeon.

Of the Cough in Children.

THe Cough in Children comes either from the diſtillation of ſome cold and ſharp humor diſtilling from the brain: If the humor be cold, the Child is alſo troubled with a viſcous and ſlimy Flegm, which lies in the paſſages of eſpiration: If the humor flowing down be hot, the face of the Infant will be red; if it come of a cold humor, the Child muſt be kept indiffe-

rently warm, giving it a little oyl of ſweet Almonds and Sugar-candy; it will not be amiſs alſo to waſh the feet of the Child in Ale, wherein certain *Cephalick* herbs have been boiled, and after that to anoint the plants, or ſoles of his feet, with Gooſes fat.

The breaſt of the Child may be alſo rubbed with oyl of ſweet Almonds, and freſh Butter, and upon this put little linnen cloaths ſomething warm. If it be accompanied with any viſcous matter, or flegm, you may give the Infant a little ſyrup of Maiden-hair, or ſyrup of Liquoriſh, and Hyſop mingled together; or give the Infant this water to drink: Take of Rain-water, and Fountain water, of each a pint, white Sugar one ounce, Honey an ounce, Vinegar two drams; boyl them all together, and clarifie them, and let the Infant drink it.

Of breeding Teeth.

IN breeding Teeth, the difficulty and pain that the child endures, is eaſily perceived; and whether that be the thing which the child is afflicted with, may be eaſily gueſſed at by the time of breeding teeth, which is about the ſeventh month; beſide, the Infant is perceived to be often putting his fingers in his mouth, and the Nurſe perceives the Infant to gripe her breaſts hard, *&c.* the place where the teeth are about to break out looks white, watchings, and the ſenſe of a very great pain. The ſwelling gums are to be anointed with Hares brains boyled, or the fat of it. If they be inflamed, waſh them with oyl of Roſes, and white Wax, and the juyce of Night-ſhade: if they be exulcerated, anoint them with butter

butter that hath no Salt in it, with a little Honey, and powder of Frankincenſe.

Of the inflammation of the Navel-ſtring in Infants.

SOmetimes after the binding of the Navel-ſtring, it happens to exulcerate: for the cure uſe an emplaiſter of *Pompholyx*, or anoint it with oyl of Roſes, and a little *Populeon*.

Of the Worms.

OFtentimes children are extremely troubled with Worms; they are generated of a viſcous and flegmy humor; are ſometimes round and then children are commonly troubled with a Feaver and grow lean, their appetite fails them, they ſtart in their ſleep, they have a dry cough joyned with it, with a ſtinking breath, and an ill colour in their faces; the eyes hollow and dark with a kind of irregular Feaver, which comes three or four times a night, and they often rub their noſes; if they be little worms, they have alwayes a deſire to go to ſtool, and their excrements are very purous. If the Infant be young, the Nurſe muſt be ſure to keep a good diet, abſtaining from all raw fruits, Peaſe and Beans, and all milky things, and any thing that ſhall be of a hard concoction: Next, you may lay a plaiſter of the Maſs of Pills *Sine quibus*, half a dram, pouder of Wormwood one dram, Myrrh and Aloes of each two ſcruples, meal of Lupines a dram and a half, the Gall of an Ox as much as ſufficeth; if the Infant be any thing grown you may give him in a little broth a ſmall quantity of Harts horn. You may alſo give the child if he be able to take it, a little of the de-

coction of Pourpied, and the ſhaving of Harts-horn, adding to it a little of the juice of Citron.

Of the Convulſion in Infants.

THe Signs of Convulſion are the hanging backward of the head, inſomuch that the hinder part of the head ſeemeth to touch the ſhoulders; ſometimes the head and the neck hang ſo far forward, that the Chin touches the Breaſt.

The cure of this: If it come of too great abundance of humors, let the Air wherein the Child is nurſed be hot and dry, and exerciſe much; let her not ſleep long, eſpecially after dinner; and let her diet be rather drying, than any way moiſt. If the Child do not ſuck, he muſt avoid meats that do trouble the head, and fill it with vapors, or ſlimy meats that may ſtop the paſſages of the veins: Sweet things are very hurtful, but Hony and water wherein a little Sage and Betony have been boyled, it will not be amiſs to give him: If purgation be needful, let the Nurſe rather than the Child purge, which may be performed with *Caſſia* or *Manna*. If the child be any thing big, let his belly be kept looſe, by giving him a little water wherein *Sena* hath been ſteeped 24 hours, tempering it with a very ſmall quantity of the juice of Citron; or you may give him a little of the pouder of *Diacarthamum* in the pap of an Apple.

If the Convulſion come of drineſs, or emptineſs, or by reaſon of ſome great evacuation, flux of the belly, vomiting, hunger, or the like, the Child muſt be nurſed in an Air more moiſt than dry, and his diet muſt be the ſame. The beſt and moſt approved remedy is to apply a cautery in the hinder part of the head to the nook of the neck

neck, between the ſecond and third *Vertebræ*, which may be done to new born Children; Frictions alſo of the Legs, Back-bone and Thighs, are very profitable; as alſo Cupping-Glaſſes applied to the Thighs and Legs.

If the Convulſion come by reaſon of the Worms, you may give him this Clyſter. Take of ſimple Hydromel four ounces, new butter one ounce, powdered Aloes half a dram, and make a Clyſter. Or you may give him two drams of Earthworms killed, dried, and poudered, Sugar poudered one ounce, and let the Child take two drams of it every day in a ſpoonful of Lettice water.

If any venomous Vapour be the cauſe hereof, let him take ſix grains of Treacle, or Mithridate in pourpied-water.

Of the ſwelling of the Hypochondria In Infants.

WHich cauſeth Children by reaſon of the narrowneſs of the mouth of the ſtomach to be troubled with a difficulty of breathing: It ariſeth from the greedineſs of the Infant, which either ſucks too great a quantity of milk, or of other meats. The inward cure of this is performed by adminiſtring the powder of the root of *Orrice* or *Pæonie*.

Of Coſtiveneſs in Children.

THis proceeds from the unskilfulneſs of the Nurſe in the Dieting of the Child, or from a cold and dry diſtemper of the Guts, or from the hot and dry diſtemper of the Bowels; in this caſe the Belly may be well looſned with *Caſſia*, or with a liniment compoſed of new Oyl of ſweet Almonds,

Almonds, Gooſe fat, May butter, Oyntment of *Dialthea*, of each two drams, *Colocynth.* gr. ſixteen, one ſcruple of Salt, *Species Hieræ* one ſcruple, *Diagridion* four grains; make of this an anointment, and anoint the Navel.

Or it proceeds from a viſcous Flegm, which wraps about and holds the dregs, which may be remedied by a ſuppoſitory of Mouſe dung, and Goats ſuet; or by the uſe of an Emplaiſter of Aloes, Bulls gall, Myrrh, and May butter, to be laid upon the Navel.

Of Looſeneſs in Children.

LOoſeneſs of the Belly happens either in the time of Teeth breeding, or out of the time; in the time of breeding Teeth, either by reaſon of the corruption of the nutriment, or by reaſon of overmuch watching through the pain of the Teeth, or by reaſon of a Fever, and ſome unnatural heat: It muſt not be ſuddenly ſtopt, if it be not over copious, and that the Infant can endure it; the Belly muſt be afterwards cleanſed with Roſes ſolutive, and afterwards ſtopped; great obſervation being had whether the cauſe come from a hot or cold diſtemper.

Of Burſtneſs in Children.

BUrſtneſs happens to Children, either by reaſon that the *Peritonæum* is burſt through crying, or falling, or ſplaying with the Thighs: For the cure whereof the Child muſt be kept quiet, and ſtill from crying; upon which, after the part affected is well bound up, you may give the Child inwardly of the eſſence of the greater Conſound one ſpoonful, with two drops of Balſam of *Sal Gemma*. You may alſo foment the place

place with a fomentation made of the roots of the greater Conſound, and *Oſmundi Regulis*, the bark of Elm, and *Fraxi*, of each half an ounce, the leaves of Plantain, Mullein, Centinode, Herniar, Horſe tail, Flowers of Camomil, red Roſes, and Melilot, of each a handful and a half, Balauſt, Cypreſs Nuts and Acorns, of each two drams; put theſe into two ſacks, and boyl them in equal parts of ſowre Wine and Smiths water, for a Fomentation to be uſed for a quarter of an hour; then you may lay on a Plaiſter of the red drying Oyntment eleven ounces, pouder of Maſtick, *Olibanum*, and *Sarcocol*, Cypreſs Nuts, of each one dram, with a little Wax and Oyl of Maſtick to make a Plaiſter, which muſt be put upon the place affected, and bound down with a little pillow.

Sometimes this burſtneſs proceeds from a watry humor abounding in the *Abdomen*, which deſcending into the Cods cauſeth them to ſwell; for which you may uſe with good ſucceſs this Oyntment: Take of *Unguent. Comitiſs.* and the red drying Oyntment, of each two ounces, Pigeons dung half an ounce, live Sulphur three drams, pouder of Lawrel Berries, and Muſtard-ſeed, of each a dram, Oyl of Dill, and Venice Turpentine of each three drams, Wax as much as ſufficeth: This is alſo an extraordinary remedy for the burſtneſs proceeding from wind.

Of the Inflammation of the Navel.

THe Inflammation of the Navel ariſeth when the blood gathers thither by reaſon of ſome external hurt; the danger is very great, if it ſhould Apoſtemate, and ſo the Guts fall down; and

and therefore ſuppuration muſt be hindred as much as may be.

Of the jutting forth of the Navel.

THis differs from the Inflammation, becauſe here the Navel doth not give way to the touch, neither is the colour of the Skin changed, neither is there any very great pain, or pulſe, unleſs the Inteſtines are very much fallen; it proceeds from the ill binding thereof at firſt, which is incurable; or when a greater portion than needs of the Navel ſtring is left. Secondly, from a laxation of the *Peritonæum*, and then the tumor is equal, nor doth the Navel jut forth very far: In the Cure hereof, you muſt let the Child abſtain from all windy meats, and from much crying. Sometimes it is occaſioned by the rupture of the *Peritonæum*, and then the ſwelling is hardly perceived when the Child lies upon his back, but increaſeth and ſwells forward when he walks, ſits, cryes, and bawls: In the cure of this, the moſs that grows upon the wild Prune Tree is very much commended; or you maymake little ſwathbands of Leather,and anoint them with *Oxycroceum*.

Of the Stone in the Bladder.

THis is known by the coming forth of the Urine by drops and with pain, which is ſometimes unmixed, ſometimes containing a kind of ſerous humor, ſometimes died with a little blood: It is produced either by the Milk which is engendred of meats that do increaſe the Stone, or through a hot diſtemper of the Liver, which attracts the Chylus, and ſends it unaltered to the Bladder: For the Cure you muſt

muſt uſe Baths, among which this is commended to Anoint the Bladder withal; take Oyl of Scorpions, Oyl of bitter Almonds, Conies Greaſe, and Hens Greaſe, of each an ounce and a half, and of the juice of Parietary: Or take *Sal* Tartar one ounce, Parſly water a Pint, mix them through a fine paper rubbed over with the Rinds of Oranges, and give a ſmall quantity thereof.

Of the not holding of the Urine.

THis ariſeth either from the Muſcle, which ſhuts the orifice of the Bladder, which is ſo diſpoſed, that it is looſed upon the leaſt exciting of the Urine, and grows ſo into a habit, that it many times accompanies them to their Graves; or from the ſtone in the Bladder, or from the weakneſs of the Sphincter proceding from a cold and moiſt diſtemper; which is cured partly by the good diet of the Nurſe, and partly by convenient Medicines, among which a bath made of Sulphur, Nitre, and the leaves of Oak, is exceeding good.

Of the Intertrigo.

WHen the little skin in the Hips is ſeparated from the true skin; it ariſes firſt from the ſharpneſs of the Urine, eſpecially in Children that are more corpulent, by reaſon of the dirt, which frets the skin, being gathered together in the wrinkles. Bath the place, and then ſprinkle upon it either white *Nihili*, or anoint it with Oyl of Litharge.

Of Leanneſs.

THis ariſes either from a ſubtle kind of Worms, which are generated in the moſt muſclely

muſclely parts of the Back and Arms, and conſume the Body; They break forth ſometimes like to black hairs; if you waſh thoſe parts with a Bath mixed with Bread and Honey, they are taken away either with a Razor, or with a cruſt of bread. Secondly, it ariſes from the ſmall quantity of milk, which is oftentimes remedied by changing the Nurſe.

Of the difficulty which Children have to make water.

IF the Diſeaſe proceed from ſharpneſs of the Urine, the Nurſe muſt uſe ſuch a way of diet as is proper for the tempering and cooling of the blood; ſhe muſt be purged, and let blood, uſing afterwards cooling and refrigerating broths If it proceed from any groſs humor ingendered in the Bladder, the Nurſe muſt abſtain from all meats that do breed groſs humors as milky meats, Peaſe and Beans, and ſuch like.

If the Child be troubled with gravel, which may be perceived by the whiteneſs and rawneſs of the urine, with a gravelly ſetling at the bottom, and the continual pain in making water: If the Child be any thing big, let a potion be given him of an ounce and a half of ſweet Almonds, an ounce of Pellitory water, and two drams of the juyce of Lemons; uſe as much of this at a time as is convenient. Or take of this powder, of the blood of a Hare ſix ounces, of the root of Saxifrage one ounce, burn them in an earthen pot; and if the Infant ſuck, give him a ſcruple of this powder in a little milk.

Of

Of the Inflammation of the Almonds of the Ears.

IF the Child be very ſmall, you muſt waſh the throat as near the root of the Tongue as may be with a linnen cloth, tied to a ſtick diped in this Gargariſm; Take of new extracted *Caſſia* one dram, ſyrup of dry Roſes one dram and a half, with ſix ounces of the decoction of *Coriander.* Or you may anoint the Neck with Oyl of Violets, and Camomile, binding the Neck with a little roller well anointed with the ſame; when the Child goes to bed, you may give him in a ſpoon a little ſyrup of dried Roſes, of *Pavot* and *Nenuphar* mingled together, *Oxycroceum* alone doth make an excellent Gargariſm.

If they come to a Suppuration, you muſt uſe this Gargariſm: Take of the decoction of Barley, Plantain, Agrimony, *Veronicæ*, Honey-ſuckle and herb *Rob.* ſix ounces; in which diſſolve *mel Roſatum*, and Sugar-Candy, of each half an ounce, to make a Gargariſm.

Of Vomiting.

IF it proceed from abundance of milk which the Child ſucks, you muſt take care that the Child ſuck leſs and often.

If it come from any ill humour contained in the ſtomach, beſides that the Nurſe muſt keep a very good diet, the Infant muſt be purged with a ſmall expreſſion of Rheubarb, giving it afterwards a little Codignac to comfort the ſtomach, mingling with it a little Tablet of *Diarrhodium*, putting afterwards upon his ſtomach this Plaiſter: Take of the pulp of condited Quinces two ounces, red Roſes, Wormwood, and red Saunders,

ders, of each two drams, Oyl of Quinces as much as ſufficeth ; make a plaiſter of this, and lay it upon the ſtomach of the Child.

Of the Hicquet.

IF it come from an over much repletion, it will not be amiſs to make him Vomit, of whatſoever age he be; or if it be neceſſary that a greater force ſhould be uſed, you muſt try to make him Vomit by putting down the Throat a feather dipt in oyl: If from the badneſs of the Nurſes milk, ſhe muſt be changed for a better; if from the coldneſs of the ſtomach, you muſt uſe remedies to comfort it, as little Tablets of *Diarrhodium*, of which you muſt diſſolve a ſcruple in the Milk of the Nurſe; you muſt alſo chafe the ſtomach of the Child with Oyl of Wormwood, Maſtick, and Quinces.

Of the pain of the Belly in Children.

IF the diſeaſe come from indigeſtion, and moiſtneſs, the little Infant will Vomit, and be troubled with a Flux of the Belly, and the Belly will be hard. In which caſes, you may give the Infant one ounce of ſweet Almonds drawn without fire, and mingled with a quantity of Sugar-candy, or anoint the Belly with this ointment: Take Oyl of Camomil, and oyl of ſweet Almonds, of each an ounce and a half, mingle them and therewith anoint the Belly: If Wind be the cauſe, you may mingle a little oyl of Rue in the foreſaid Oyntment.

Of the Small Pox in Children.

THe ſigns of this diſeaſe are pains in the Head, accompanied with a Fever, redneſs about the Eyes, a dry Cough, and you ſhall mark in the

the skin up and down the body, certain little ſpots upon the Face, Back, Breaſt, and Thighs. The ſmall Pox is dangerous if they come forth with much pain, if they be greeniſh, blewiſh, or blackiſh.

For the cure of this; If the Infant ſuck, the Nurſe muſt keep a good order of diet, ſhe may eat borth of Hens, with Endive, Cichory, Bugloſs, and Borage boiled therein.

Now to make the ſmall Pox come forth the more quickly; if the Child be little, the Nurſe muſt drink this following Potion. Take of *Caricarum pinguium* one ounce, peeled Lentils half an ounce, Gum Lacca two drams, Gum *Tragacant*, and Fennel-ſeed, of each two drams and a half; make of this a decoction in Fountain-water, and ſtrain it to the quantity of two pints, ſweeten this either with Sugar, or Syrup of Maiden-hair; let her drink of this in the morning a good glaſs full.

Or, you may give the Child, if it be able to take it, this Julep to be uſed very often: Take of Cordial-waters two ounces and a half, ſyrup of Lemons one ounce, mingle it, and uſe it often; four or five hours after, give him of powder of Unicorns horn, and Bezoar. Now to keep this venemous humour from attaching the eyes, temper a little Saffron in a ſmall quantity of Plantain and Roſe-water, and rub the eye-lids: or you may anoint them with Tutie: For keeping them from the Noſe; take Roſewater, and Betony-water, of each an ounce, Vinegar half an bunce, juyce of Pomegranates ſix ounces, in which ſteep two drams of *Santalum*, and two

drams of the powder of Citron-peel; adde to this ſix grains of Saffron, and make a Medicine for the Child to ſmell often to; the ſame Medicine will ſerve for the ears, by ſtopping them with a little Cotton.

To preſerve the Mouth and Throat, and Tongue, take this Gargariſm; Take whole Barley one handfull, Plantain-leaves, leaves of *Oxoalis*, Arnogloſs, Agrimony, and *Verbena*, of each one handfull; boyl this to the quantity of ſix ounces, diſſolving in it ſyrup of dry Roſes, and Pomgranates, of each half an ounce, Saffron half a ſcruple.

To preſerve the Lungs, uſe ſyrup of *Jujubes*, Violets, and Nenuphar: when they are fully come out, to make them die the more quickly, rub the Face with Oyl of ſweet Almonds drawn without fire. Or uſe this oyntment; Take old Lard, cut it in ſmall pieces, and melt it in a pot, then ſtrain it, then beat it, and mingle it with water for your uſe.

When the Pox is totally dead, take this Remedy to take away the marks. Take Halk the weight of two Crowns, clear Cream two ounces, mix them together, and with a feather dipt therein anoint the Face of the Child two or three daies; this cauſeth the skin to grow ſmooth, leaving not a pit in thee Face.

A Full

A Full

SUPPLY

Of ſuch moſt uſeful and admirable Secrets, which Mr. Nicholas Culpepper *in his brief Treatiſe, and other Engliſh writers in the Art of Midwifry, have hitherto wilfully paſſed by, kept cloſe to themſelves, and wholly omitted; now at laſt made publick for the geneneral good: By* T. Chamberlain. *M. P.*

CHAP I.

In what manner the Generative, or Begetting, Seed hath its beginning; and particularly of the four degrees of Concoction.

THat we may the better diſcern the whole courſe and order of Generation, I have thought it convenient to demonſtrate how great a ſimilitude it bears with the production of Plants: but firſt it is neceſſary to take notice what Generative Seed is, and how extracted out of the three Concoctions.

We may obſerve the natural Procreation of man to be altogether ſuch, as we perceive the generation and beginning of Plants or Herbs of

every kind to be: For as they every one of them from the Seed of his Kind, caſt into the Womb of the Earth, do bud or increaſe, and do naturally grow to the perfect Form of his proper Nature: So man alſo being a reaſonable Creature according to the quality of his body, doth naturally draw his Original and Beginning, from the ſperm and ſeed of Man, projected and caſt forth into the Womb of Woman, as into a Field: But that matter of Generation which we call ſperm or ſeed, by his original and nature, is only a ſuperfluous humor, the reſidue und remainder, I ſay, of the nutriment and food, and the ſuperfluity of the third concoction in the Body, derived and conveyed along through the hidden and ſecret organs or inſtruments from the chiefeſt members of the body unto the generative parts; and ſerveth for generation. And it hath its beginning and breeding from the reſidues and remnants of all the meats belonging to the nouriſhment of man, after they be altered and tranſmuted even to the third Concoction: Of the ſuperfluity of which concocted food collected and gathered together in his proper and due manner, it is evident that the ſame is ingendred, according to the conſtitution of the age and nature; for there is made a threefold concoction of any meat, altered and converted into the nouriſhment of the living Creature, even to generation of ſeed, that Concoction nevertheleſs following, which is the pureſt of all Concoctions: For the food being ſent down into the ſtomach, by chewing ſtreightway the pure Nutriment which is ordained to the other part (the dry Excrement being driven down-

downward thorough the Guts to the Belly) through the ſucking Veins (named in Latin *meſaraicæ)* carried as it were to one Gate flowing out of innumerable Channels, is brought to the Liver; where to the diſpoſition of the former concoction, made in the ſtomach, there is forthwith made the ſecond concoction in the Liver of the food derived unto it, the ſuperfluous matter being ſeparated, that is to ſay, both kinds of choler, and the watriſh humor drawn and attracted by the emulgent veſſels (in Latin *vaſa emulgentia)* that it, being ſtrained through the kidnies, might deſcend down into the bladder; then the reſidue, refined and cleanſed in the Liver by this concoction, that is to ſay blood, is conveyed over to the heart, to receive his vital adminiſtration and office. In the Heart again, is made the third Concoction of the food being received at one time; for there blood having taken unto it vital and lively ſpirit, being diffuſed and ſent abroad throughout the ſeveral members of the body, doth again expel and void out that which is ſuperfluous in it ſelf, by the ſecret pores and paſſages. At length, here the Spirit changeth, and turneth the blood conveyed through the ſpermatical or ſeed-veſſels (being branches of *vena cava)* there alſo further concocted into the nature of ſperm or ſeed, by the twined revolutions and back-turnings of the ſmalleſt veſſels for this purpoſe, and by the glandulous or kernel'd ſubſtance of the Teſticles, and the ſeed paſſages (which they call Paraſtatæ) available in that behalf: So the blood, exquiſitely wrought and laboured, and for the moſt part converted into vital

ſpirits is ſtraight-way conveyed by the Artery named *Aorta* and branches thereof to all the other members of the whole body. But in the fourth place (that we may add one thing over and above our purpoſe) there is made an alteration of the food into the like ſubſtance of the thing nouriſhed, this juyce quickning and ſtrengthning life, which being the pureſt of all, remained laſtly with the vital ſpirit: that in like ſort being expelled, if any impure thing ſhall be remaining or ingendred.

CHAP. II.

The Generation of Man, compared with the production of Plants.

THat the reaſon of this Generation may be made the more plain and evident unto us, we will declare by a brief demonſtration, that there is the ſame beginning of Plants and Herbs, and of other things which fall under the ſame conſideration; therefore as in the ſeeds of every kind, the grain it ſelf, caſt into the earth, is the food, and as it were the firſt ſubject of all the alteration following, whereby it buds and ſprings, is augmented and grows up into a nature like unto it: ſo meat being taken, affordeth in mans body the firſt matter to variable concoction. And as in plants we may obſerve a moſt certain ſeparation of the pure from the impure, and of the remnant from the ſuperfluous matter; ſo here we perceive a natural ſeparation and ſequeſtration of that which is unprofitable, from that which is profitable, by their certain degrees: For firſt the ſeed being committed to the earth, by and by, ſwelling

ſwelling with the moiſture of the ſame, ſtrippeth it ſelf from that little skin, in which it was incloſed, and ſpringing upward, caſteth forth the ſame being empty, as a dry excrement, the grain in the mean time budding and ſprouting forth, that it may proceed forward toward the increaſe; afterward the increaſe and growth ſtretching even to the fruit diſrobed and bereaved of the Flower, the ſecond purging caſteth down the flower ſprung up in the top of the bough, but preſerveth the hope of the fruit, being ſtripped of his flower, as that thing which remaineth pure and profitable by the ſecond purging. Afterwards the fruit being grown to its juſt quantity, the third alteration caſteth down the leaves, as the ſuperfluity of this degree; but ordaineth the fruit, being now ſo often cleanſed and purged, for the utility of mans nouriſhment, maturity, and ripeneſs, being granted unto it. But now, either the ſeed breaketh the fruit lying hid in it, or elſe it ſendeth it out by putrefaction; and being caſt into the ground it haſteneth again into the property of its own nature, not tending towards it ſelf, which is remaining, but to the likeneſs of its firſt original, from whence it had its beginning: So that in this, it appeareth abſolutely true, that Nature ingendereth things like unto it ſelf; for every thing doth naturally covet and deſire the form and likeneſs of that form whence it is bred: hence it comes to paſs, that Apples grow not from Pears, nor Pears from any other kind of fruit, unleſs it be ſo brought about, by the means of Grafting and Planting. And the ſame thing is to be acknowledged in the genera-

tion of man and woman, which is to be confeſſed in the growing of Plants and Herbs; that becauſe we ſee bodies well diſtinguiſhed by members to be ingendred of ſeed, we may alſo believe that the ſame ſeed is derived from the diſtinct and ſeveral parts of the body; wherefore let thoſe be adviſed what they ſay, who affirm the ſeed of Generation to be ingendred of the Brain only, when as it is not ſo agreeable to the conſideration of the concoctions, nor to the conſtitution of the bodies. True it is, that ſome, and that not a ſmall part, is derived from the Brain, but the chiefeſt part is collected together from the chiefeſt parts of the whole body: For if we ſay, that this ſhould be ingendred of one or two parts only; every one would find that this conſequence would follow by an infallible reaſon, namely, that thoſe ſame parts only ſhould be ingendred again: Therefore we may more rightly conclude, that beſides that beginning which it draweth from the brain, it is ingendred from the whole body, and the moſt eſpecial parts of the ſame, the effect it ſelf manifeſting the cauſe, moſt eſpecially when we ſee diſtinct members, and perfectly finiſht, according to the due form of the body, and ſo truly, that the thing begotten doth anſwer and agree to the conſtitution of the thing begetting; of feeble ſeed, a feeble man being born.; of ſtrong ſeed, a ſtrong and luſty man: By which means it hapneth that we many times ſee the infirmities and ill favoured marks of the body in the Children, which are inherent in the Parents, and theſe we firmly believe to have paſſed into them, by the corruption of the ſeed. And theſe

things

things thus determined, may ſuffice to have been ſpoken concerning the beginning and ſubſtance of Ingendring Seed.

CHAP. III.

What courſe Parents ought to take that they may beget wiſe Children.

IT may well be admired, What the reaſon ſhould be, that Nature being ſo wiſe and provident in all her actings, ſhould nevertheleſs be ſo overſeen in a work of ſo ſpecial regard as Mankind, that for one whom ſhe produceth wiſe, ſolid, and judicious, ſhe bringeth ſo many into the world of thoſe that are ſhallow, half witted, and void of prudence: But having ſeriouſly conſidered with my ſelf, and ſearcht into the reaſon and natural cauſes of this ſo ſtrange a matter; I eaſily found the true reaſon to be this, namely, that Parents apply not themſelves to the act of generation, with that order and diligence that is required by nature, nor know the conditions which ought to be obſerved, that their Children may prove wiſe and judicious. Now if by art we may procure a remedy for this, we ſhall have brought to the Common-wealth the greateſt benefit ſhe can receive. The main difficulty of this matter chiefly conſiſteth herein, that we cannot diſcourſe hereof in terms ſo ſeemly & modeſt, as exact decency would require; but if for this reaſon I ſhould forbear to inſiſt upon any particular note or obſervation, the whole buſineſs would be of ſmall validity; foraſmuch as divers grave Authors are of opinion, that wiſe men ordinarily beget fooliſh Children, becauſe in the act of Copula-

Copulation they abſtain from certain diligences, which are of importance that the Son may partake of the Fathers Wiſdom.

For the more Methodical proceeding, I have thought good to divide the matter of this diſcourſe into four principal parts. The firſt is to ſhew the natural qualities and temperature which man and woman ought to poſſeſs, that they may uſe Generation. The ſecond, what diligence the Parents ought to imploy, that their children may be Male, and not Fe-male. The third, how they may become wiſe, and not fools. The fourth, how they are to be ordered after their birth for preſervation of their wit. As to the firſt point: Divers both ancient and modern Authors, have delivered their opinions to this effect, that in a well-ordered Common-wealth, there ought to be aſſigned certain ſurveyors of Marriages, who ſhould have skill and judgment ſufficient to look into the qualities of the perſons that are to be married; and to allot to every woman a husband, and to every man a wife agreeable and proportionable to them in all reſpects: but whether ſuch a thing be of abſolute neceſſity in a State, or no, let it lye upon the care and conſideration of ſuch as take upon them to manage, and diſpoſe the affairs of Common-wealths. *Hippocrates* and *Galen* took much pains in preſcribing certain precepts about this matter, with ſeveral rules to know what ſort of women were fruitful, and what not; what men were able for generation, and what diſable: But touching all this, they deliver very little to the purpoſe, and that not with ſuch diſtinction as is requiſite for the buſineſs in hand, therefore it will be

be neceſſary to begin this diſcourſe from its principles, and briefly to give the ſame its due order and method, that ſo we may plainly and clearly demonſtrate from what Union of Parents wiſe chilrden are generated, and from what, fools and faineants iſſue. To which end is needful: firſt to be informed of a particular point of Philoſophy, upon the knowledge of which depends all that which is to be delivered touching this firſt point; and that's this, that man is different from woman in nothing elſe, as *Galen* alſo obſerves, than in having his genital Members without his body whereas a woman hath all the very ſame parts within, ſo that if, when nature hath finiſhed her work in the formation of man, ſhe would convert him into a woman, there needs nothing elſe to be done, ſaving only to turn the Organs of generation inward, and if, having formed a woman ſhe would transform her to a man, ſhe may effect it by doing the contrary: but whether or no theſe things have hapned, as ſome affirm they have, and of the certainty of *Hermaphrodites* being found in nature, may more commodiouſly be referred to a diſcourſe by it ſelf. Now, what might be the cauſe that the genital Members are ingendered within, or without, and that the creature becometh Male, or Fe-male, is a thing plain and evident enough to demonſtrate, conſidering that heat extendeth and inlargeeth all things, and cold retaineth and cloſeth them up; ſo that it is concluded by all that are knowing in Philoſophy and natural cauſes, that if the ſeed be cold and moiſt, a woman is begotten, not a man: and if the ſame be hot and dry, a man is begotten, not a woman:

woman: whence it is to be inferred, that there is no man to be termed cold in reſpect of a woman, nor woman hot in reſpect of a man.

This therefore is tobe noted as a thing without all controverſie or exception, that the qualities which render a woman fruitful, are cold and moiſture, the Womb holding the ſame proportion with mans ſeed, that the earth doth with Corn or any other Grain; and we ſee, that if the earth want cold and moiſture, the ſeed will not proſper; and that thoſe are the moſt fertile ſoyls which partake moſt of cold and moiſt: yet theſe two qualities ought to keep a certain meaſurableneſs, leſt that, either by exceſs, or deficiency, generation be ſpoyled; for as the Corn is vitiated by exceſs of rain, and overmuch cold; ſo in conception the ſeed may be choaked by over-abundance of theſe qualities; and on the other ſide; if thoſe parts in a woman ſhould be temperate as in a man, it were impoſſible ſhe ſhould conceive, or be a woman: Nor could ſhe breed that flegmatick blood which ingendereth milk, by which, as *Galen* and *Hypocrates* affirm, the birth is nouriſhed while it remaineth in the mothers belly; neither could ſhe be beardleſs, or void of hair, if ſhe were overmuch inclining to hot and dry. Nevertheleſs, all women are not cold and moiſt alike, there being of theſe qualities ſeveral degrees, ſome being cold and moiſt in the firſt degree, ſome in the ſecond, ſome in the third, and in each of theſe they may conceive, if a man anſwer them in proportion of heat. As for the ſigns of theſe ſeveral degrees of coldneſs and moiſture in women, though hitherto they

they have not been taken notice of by any, yet it will be very requiſite in this place to conſider them according to the ſeveral effects, which each of theſe degrees produceth. Firſt, by the quick apprehenſion and acuteneſs of wit in women, for if they be very witty and acute, they are to be judged cold and moiſt in the firſt degree only, if very ſhallow and ſimple, in the third degree, but if they partake of a middle nature between theſe two extreams, it ſignifieth that they are in the ſecond degree. Secondly, their conditions; they being either curſt, or good natured, according to theſe three degrees. Thirdly, their voice; which is either ſhrill, or big according as they are more or leſs cold and moiſt. Fourthly, their ſubſtance in fleſh; leanneſs being a ſign of little coldneſs and moiſture; groſneſs or over-much corpulency, of the redundance of thoſe qualities; to be meanly fleſhed, betokeneth the ſecond degree. Fifthly, the colour of their face; which is either white, or ſwarthy, as theſe qualities are intenſe or remiſs: of the ſecond degree is compoſed a freſh and lively colour. Sixthly, their hair; which is alſo either much, or little, according to the exuberance, or defect of cold and moiſt. Seventhly, a handſom form and proportion of body is the reſult of the middlemoſt degree; deformity ariſing from either Extream.

Now from all theſe Signs it may be concluded, that thoſe women who are cold and moiſt in the ſecond degree, are of the perfecteſt temper, and in the beſt capacity, as to their own proper nature, of bringing forth Children.

CHAP.

CHAP. IV.

The ſigns to know the ſeveral degrees of hot and dry in a Man.

AS there are in Women three degrees of cold and moiſt, ſo likewiſe in Men there are as many of hot and dry: and the ſame ſigns which diſcover thoſe in women, ſpecifie theſe in men; only, the firſt, or remiſs degree in women holdeth a proportion with the third, or intenſe degree in men; as namely, whereas among women thoſe have the biggeſt voyces that are cold and moiſt in the firſt degree, the like is to be concluded of men that are hot and dry in the third, the defect in thoſe anſwering to the exceſs in theſe: now to underſtand theſe temperatures the more exactly, we muſt take notice of a very obſervable point mentioned by *Galen*, which is, that the temperature of all parts of the body, eſpecially the brain, follows the temperature of the Teſticles: and he affirmeth that they are of more importance than the Heart, alledging this reaſon; namely, that the Heart is the beginning of the life only, but the Teſticles are the beginning of living healthfully, and without diſtempers.

CHAP. V.

What Women ought to marry with what men, that they may have Children.

IN reſpect of married Women that prove childleſs, *Hypocrates* adviſeth this experiment to be tried, to know whether the defect be on the Womans part, or on her Husbands, which is to make her ſuffumigations with Incenſe, or Storax, with a Garment cloſe wrapped about her, which may hang down on the ground, in ſuch ſort, that no

no vapor, or fume may iſſue out, and if within a while after ſhe feel the ſavour of the Incenſe in her mouth, ſhe may conclude that the barrenneſs comes not through her own defect, but through her husbands; for as much as the fumes found the paſſages open, whereby it pierced up to the Noſtrils: but although this proof perform that effect which *Hippocrates* ſpeaketh of, namely, the piercing up to the inner part of the mouth; yet this is no infallible argument of the husbands barrenneſs, nor of the fruitfulneſs of the wife: Since, want of Children may ariſe through an unapt diſpoſition in them both, in reſpect of the correſpondency of qnalities, for it hath oftentimes hapned that a man, who could not have children by one wife, hath had them by another; the like alſo hath befallen women. What the correſpondency ſhould be, which the man and wife ought to bear each to other, is expreſſed by *Hyppocrates* in theſe words. If the hot anſwer not the cold, and the dry the moiſt, with meaſure and quantity; that is, if there meet not in the Womb two Seeds, the one hot, the other cold, the one dry, the other moiſt, extended in equal degree, there can be no generation: for ſo marvellous a work as the formation of man could not be perform'd, without a proportionable commixture of ſeeds, which could not be, if the mans ſeed and the womans were both of the ſame temperature: to exemplify what I have ſaid, it is to be concluded, that a woman who is wily, ill-condition'd, ſhrill-voiced, lean, ſwarthy coloured, & deformed, (which are the ſigns of cold, & moiſt in the firſt degree) may conceive by a man, who is ignorant, good natured, ſweet voyc't, corpulent, having

having little hair, a wellcoloured face, and a handſome body, which are the ſigns of hot and dry in the firſt degree; a woman cold and moiſt in the ſecond degree, in regard ſhe retaineth a mean in all thoſe ſigns above-mentioned is moſt like to be fruitful, becauſe ſhe comes neareſt in proportion to men of each ſeveral temperature: but from the firſt of theſe Unions, or conjoynings of man and woman, are moſt likely to iſſue the wiſeſt children, becauſe the dryneſs of the mother, correcteth and amendeth the defect of the father. Moreover, it is requiſite that women be dryed by a mature age, and not marry over-young; for from thence it comes to paſs moſt commonly, that children prove ſhallow, and indued with little wit.

CHAP VI.

What courſe is to be taken that Male Children be brought into the World, not Female.

THoſe who ſee the comfort of having wiſe children, muſt indeavour that they be born Male; for the Female, through the cold and moiſtneſs of their Sex, cannot be endowed with ſo profound a judgment: We find indeed that they talk with appearance of knowledge in ſlight and eaſie matters, but ſeldom reach any further than to a ſlight ſuperficial ſmattering in any deep Science. It is a thing very well worth obſervation, that, whereas the right ſide of the reins, and the right teſticle, are naturally more hot and dry, and the left ſide of the reins with the left teſticle, more hot and moiſt, Nature ſeems to have intended that which at the beginning of the World is recorded in Hiſtory to have been very frequent; as namely, that a woman brought forth two children

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at a birth, the one Male, the other Female, the right ſide which is hot and dry, being aſſigned to the generation of Males, the left ſide which is cold and moiſt, to the generation of Females and it ſeems to have been ſo ordained, to that end, that for every man there might be a wife: But afer the earth came to be well increaſed with people, it hapned as it appears, that this method and deſign of Nature was broken off, and now not only the double Child-bearing is very rare, but a far greater number of women are daily brought forth into the World than men: Whence it is to be gathered, that either Nature is grown weary, or elſe interrupted in her courſe of working: However, ſince this defect of Nature is to be remedied with care and diligence, if men would imploy their ſerious conſiderations in a matter of ſuch importance; there are ſix things to be obſerved by thoſe that would obtain the accompliſhment of their deſire, in the deſign whereof this Chapter treats, The firſt is, the eating thoſe ſorts of meats which are hot and dry, provided they have not thoſe qualities in too high an exceſs, leſt thereof be engendered a man extreamly wily and malicious, and ſuch a one whoſe actions may prove pernicious to the Common-wealth; but rather let thoſe viands be hot aud dry in a moderate degree, ſuch as are Hens, Partridges, Turtles, Thruſnes, Goats, *&c.* and thoſe roaſted. The ſecond thing is the feeding ſo moderately, that the ſtomach may overcome and digeſt that meat which is eaten; for thoſe very ſorts of meat which are

in their proper nature hot and dry, yet being eaten in ſo great a quantity, that the natural cannot digeſt them, they become cold and moiſt alſo, the immoderate drinking Wine is abſolutely to be forbidden, there being no rawneſs which ſo much endamageth generation, as that of Wine, being ſo vaporous and ſubtile a Liquor. Whereupon a Law was anciently enacted in the *Carthaginian* Commonwealth, which prohibited the married couple to taſte of Wine that day they were to perform the rights of the Marriage Bed. The third is, to uſe much exerciſe, which by fretting and conſuming the exceſſive moiſture of the Seed, heateth and dryeth the ſame; whereas eaſe, and overmuch delicacy breedeth coldneſs and moiſture in the Seed. And hence it comes to paſs, that rich and great perſons that live at eaſe, and feed high, have for the moſt part Daughters: and *Hypocrates* reporteth that the principall perſons of the ancient *Scythians* who were very effeminate and womaniſh, moſt commonly either begot Females, or elſe they proved either Eunuches, or Hermaphrodites: and being ignorant of the natural cauſe of this defect, he ſaith (and derides them for it) that they uſed to ſacrifice to their gods, imploring from them a remedy of that which was an effect of their miſ-governance. The fourth diligence is, not to uſe the Act of Generation untill the Seed be well concocted and ripened, it being convenient for ſeven or eight dayes before, to uſe thoſe meats which we have already preſcribed, and obſerving the ſame courſe

courſe as Gardiners do with the Seeds which they would preſerve; for they attend till they ripen, and cleanſe, and wax dry, ſince if they ſhould pluck them from the ſtalk before they are deeply ſeaſoned, and arrived to that point which is to be required, though they ſhould lye in the ground never ſo long, they would not grow at all. The fifth point, for a man to accompany with his Wife four or five dayes before her natural Courſes, in regard the Child immediately ſtandeth in need of much food to nouriſh it. The ſixth and laſt point is to procure, that both the Seed of the Husband and Wife fall into the right ſide of the Womb, by which means it hapneth that Males are ingendered; the reaſon of which is, as *Galen* affirmeth, that the right ſide of the Womb holdeth affinity in temperature with the Liver, the right ſide of the Reins, and the right Teſticle, which we have already delivered to be be more hot, as the left ſide is more cold, by which Females are ingendered: To theſe things there is another conſideration to be added, which *Galen* hath alſo obſerved, namely, that the Seed of each Teſticle, are of a different nature, for whereas that of the right Teſticle cometh out more hot, more ſpeedily, and in a leſſer quantity, that of the left cometh out more cold, more ſlowly, and in greater abundance.

CHAP. VII.

What means are to be used for preserving the Childrens wit, after they are formed.

MAn is compounded of a substance so subject to alteration and corruption, that at the same instant in which he begins to be formed, he also begins to fade and decline; whereupon Nature hath provided, that in mans body there should be four natural faculties: Attractive, Retentive, Concoctive, and Expulsive; The first, concocting and altering the aliments which we eat, return to repair the substance that was lost, each succeeding in his place; So that it little availeth to have ingendered a Child of the perfectest Seed, if we make no choice of the meats which afterwards we feed upon: For the Creation being finished, there remaineth not for the creature any part of the substance whereof it was composed. True it is, that the first Seed, if it be well concocted, possesseth such vertue, that digesting, and altering the meats, it maketh them (though bad and gross of themselves) to turn to its own good temperature and substance; but yet we may so far forth use contrary meats, as the creature

creature ſhall loſe thoſe good qualities which it receiveth from the ſeed whereof it was made; Therefore *Plato* ſaid, that one of the things which moſt brought mans wit and his manners to ruine, was, his evil bringing up in diet: for which cauſe, he counſelled that we ſhould give children delicate meats and drinks, and of good temperature, that, as they grow up, they may know to abandon evil, and embrace good; The reaſon whereof is very clear: for, ſince at the beginning the brain was made of delicate ſeed, and that this member is every day impairing and conſuming, and is to be repaired with meats which we eat; it followeth certainly, that by uſing ſuch meats as are groſs, and of evil temperature, the brains will become of the ſame nature: Therefore it will not ſuffice that the child is born of good ſeed; but alſo that the meat which he eateth after he is born, be indued with the ſame qualities.

The ancient Greeks were very curious in this particular; *Galen*, and other Greek Phyſicians, preſcribed to thoſe Parents who were deſirous of begetting wiſe children, to eat much Goats milk boyled, for about ſeven or eight dayes before Copulation; this meat being of a moderate ſubſtance, the heat exceeding not the cold, nor the moiſt the dry. The Greeks alſo uſed to extract out of the milk, the Cheeſe and Whey, as being the groſſer parts of the Milk, aud left the butter; which being of a more ſpairy ſubſtance, they gave their children, Mingling it with Honey. They

alſo gave them cracknels of white bread, of very delicate water, with Honey, and a little ſalt. But yet, in this way of regiment and ordering of the diet, there ariſeth one great Inconvenience; namely, that children uſing ſuch kind of delicate meats, will not enjoy ſtrength ſufficient to reſiſt the injuries of the Air, or other occaſions which uſe to breed Maladies: and ſo by endeavouring that our Children may become wiſe, we ſhall cauſe them to become unhealthful, and ſhortlived; Therefore it is to be conſidered, how things may be ſo ordered, that the advancing of Childrens wit by their diet and education, may not prove inconſiſtent with the preſervation of their health and ſtrength; which may be eaſily effected, if Parents will put in practice theſe rules and precepts which I ſhall preſcribe. *Hypocrates* takes notice of eight things which make the fleſh plump and fat: the firſt is, to be merry, and enjoy content and eaſe of heart; the ſecond, to ſleep much: the third, to lye in a ſoft bed; the fourth, to fare well; the fifth, to be well furniſhed and apparelled; the ſixth, to ride much on horſeback; the ſeventh, to have ones will, and not be croſſed in any thing; the eighth, to be much converſant in all kind of Playes and paſtimes, that yield contentment and delight. That this manner of life produceth the aforeſaid effect, is moſt true: but it is likewiſe true, that it cauſeth the ſeed to be moiſt, and that the children engendred of that Seed, muſt alſo abound with ſuperfluous moiſture, which both

for

for the production of Wit, and the preſervation of health, ought to be dried up; for as much as this quality ſtifleth the operations of the rational ſoul, and alſo occaſioneth ſickneſs and ſhort life: So that it appears, that a good wit, and a ſound body, ariſe from one and the ſame quality, namely, dryneſs; whence it is to be obſerved, that the ſame rules which we are to lay down for the making Children wiſe, will alſo be effectuall for the making of them healthy and long lived.

Firſt, it behoveth for thoſe Children that are born of delicious Parents, whoſe conſtitution muſt therefore neceſſarily conſiſt of more cold and moiſt than is convenient, to be waſhed as ſoon as they are born with hot ſalt water, which, according to the opinion of all Phyſitians, ſoaketh and drieth up the fleſh, ſtrengthneth the Nerves, and by conſuming the ſuperfluous moiſture of the brain, increaſeth the wit, and freeth him from many dangerous diſeaſes; whereas a Bath of hot water that is freſh, breeds (as *Hypocrates* affirmeth) five inconveniences; namely, the effeminating of the fleſh, weakneſs of the ſinews, dulneſs of the ſpirits, fluxes of the blood, and a nauſeating in the ſtomach: But thoſe that are born with exceſſive dryneſs, are to be bathed in hot freſh water, that the extremity of their temper may be corrected by a contrary quality. Now the reaſon why hot ſalt water is available for thoſe that are over moiſt, is, be-

cauſe it ſtoppeth the pores of the skin, and of two extreams, it is more conducing to health to have a skin hard and ſomewhat cloſe, than thin and open.

The ſecond thing requiſite to be performed when the Child is new-born, is to make him acquainted with the winds, and with change of air, and not to keep him lockt up in a Chamber, which much enfeebleth the ſtrength, and waſteth the ſpirits; noting being ſo advantageous to a healthful kind of living, as to expoſe ones ſelf to all kind of winds and weathers, hot, moiſt, cold and dry; it is no wonder therefore that Shepherds, of all men living enjoy the ſoundeſt health, ſince they accuſtom themſelves to all the ſeveral qualities of the air, and their nature is diſmayed at nothing; Whereas on the contrary we find that thoſe men that give themſelves to live deliciouſly, and to beware leſt the Sun, the Wind, the Evening, or the Cold, offend him, he ſhall within a ſmall time be diſpatched with a Poſt-Letter to another World. So far were the ancient *Germans* from nicety in this point, that they uſe to dip their children as ſoon as born, in a cold River.

The third thing neceſſary to be performed, is to ſeek out a young Nurſe of temperature hot and dry, with which two qualities the much cold and moiſt will be corrected, which the Infant brought from his mothers Womb: ſhe ſhould be inur'd to hardneſs and want, to lye on the bare ground, to eat little, and to go poorly clad in wet, drought, und heat, ſuch a one

a one will yield a firm mik, as being acquainted with the alterations of the air, and the Child being brought up by her, will come to enjoy a great firmneſs of body. The courſe then which is to be obſerved with the Nurſe, is to take her into the houſe about four or five months before the Childs bith, and to give her the ſame ſorts of meat to feed on, which the Mother uſeth to eat, that ſhe may have time to conſume the blood and bad humors, which ſhe had gathered by the harmful meats ſhe uſed before, and alſo to the end that the Child may ſuck the like milk with that which relieved it in the Mothers belly, or at leaſt made of the ſame meats.

The fourth thing requiſite to be obſerved, is, not to accuſtom the Child to ſleep in a ſoft bed, or to keep it over-warm in apparel, or give it too much meat, which are things that fatten and enlarge the Fleſh. Whereas the reſtraint of them diminiſheth and dries it up, which drineſs increaſeth wit, and much availeth toward long life. According to this Rule which I have preſcribed, was He, who of all men living that ever the World had, was the wiſeſt brought up; for as ſoon as he was born, he began to be inured to cold and other alterations of the air; his firſt bed was the Earth, his apparel coarſe; and a few dayes after, they went with him to *Egypt*, a place very hot, and the meat they gave him, was that which I have already mentioned to have been uſed by the ancient Greeks. Whereupon it is that the Prophet *Eſay* ſaith, He

ſhall

ſhall eat Butter and Honey, that he may know to eſchew evil, and chuſe the good: for though he was very God, yet being alſo perfect Man, he omitted not to make uſe of the ſame natural remedies as were uſed by the reſt of the ſons of men.

Thus we have ſhown what the qualities are, which the brain ought to have, and what the ſubſtance: having proved according to the opinion of *Heraclitus*, that drineſs maketh the wiſeſt ſoul. and that by age from the day of our birth, till that of our death, we ſtill acquire more and more dryneſs, and by conſequence more knowledge. We have alſo proved, that the ſubtile and delicate parts of the brain are corrected by what we eat; for thoſe that alwayes feed upon Beef or Pork, muſt of neceſſity have a brain ſo groſs and of ſuch evil temperature, that the reaſonable ſoul cannot be ſo capable of eſchewing evil, or adhering to good.

CHAP.

CHAP. VIII.

Some farther Conſiderations than have before been mentioned concerning the gradual progreſs of the Births Formation in the Womb.

CONcerning the Gradual Formation of the Infant in the Womb: of the growing up of the *Fibræ* within the firſt ſeven dayes; of the Umbilical Veins and Arteries, of the Formation of the Liver, the Heart, the Brain, the Nerves, the Griſtles, &c. a particular diſcourſe hath been already made in this Book: It remains only that we touch upon ſome things, in reference to the ſame matter.

As the uſe of the two Membranules that enwrap the Birth (whereof the firſt is called *Ambiens, Avicius, Amnium, Aurela, Abcas, Abigas, Scla, Aligas*;, or the *Armature* of the Conception; the latter *Alanthoides, Bilis, Aſcari, Secca, Involucrum*) which hath been formerly delivered, is a thing of great conſequence, to be known and well conſidered; So likwiſe is the conſideration of the Umbilical Veins and Arteries, a matter no leſs important. Theſe Veins meeting together a little beneath the Navel, and extended

extended along that concavity where the Liver is to be formed, ſerve for the purging of the menſtruous blood, which is to be diſtributed through the members. The two Arteries are connected with ductile ligatures unto the great Artery: through thoſe the heart of the Embryo receives ventilation, and draws ſpirit, and the purer part of the blood from the Womb.

Then after the firſt ſix or ſeven daies, the lineaments of all the members are deſcribed. Next, the Lineation being perfected within the ſpace of between four and eight dayes after, a certain ſanguinous matter drawn through the Navel, paſſeth all along through the whole Birth, and being pre-diſpoſed toward the formation of the members, fills up at that time the lineatures. The following dayes from the ninth to the fifteenth, this ſanguineous juice is converted into Fleſh. At which time alſo the Members receive their colour, and that degree of hardneſs or ſoftneſs, which is peculiar to them; like as a Painter when he hath drawn the outward lines of any Picture, in the next place, he fills it up with various colours, according as the nature of each ſeveral part requires.

Thus Nature proceeds to perfect the Formation of the Heart, Liver, Brain, and other principle members: all which things are diſtinctly brought to paſs from the Conception to the eighteenth day of the firſt month, at which time it is called Seed, but afterward it begins both to be called, and to be, a Feature. But for the better retaining of theſe things in memory,

memory, that Author did not amiss who thought fit to comprehend them in these following Verses.

Sex in lacte dies, ter sunt in sanguine trini;
Bis seni carnem, ter seni membra figurant.

Six dayes compleat to milk, thrice three to blood convert the seed;
Twice six soft flesh do form, thrice six do massive members breed,

Otherwise thus,

Injectum semen sex primis rite diebus,
Est quasi lac, reliquisque novem fit sanguis; at inde
Consolidat duodena dies, bis nona deinceps
Effigiat, tempusque sequens producit ad ortum;
Talis perficitur prædicto tempore forma.

The first six dayes to milk the fruitful seed,
Injected in the Womb remaineth still;
Then other nine of milk red blood do breed,
Twelve dayes turn blood to flesh by Nature's skill.
Twice nine firm parts, the rest ripe birth do make;
And thus foregoing time doth form man's shape.

To conclude this subject, the ancients were of opinion, that the heart (which in all animals

mals poſſeſſeth the middle ſeat, (like a King which hath the chief Seat of his Empire, in the midſt of his Dominions) is both the firſt principal member which is formed in mans body, and the laſt which dies: but later Phiſitians hold that the Liver is firſt formed, next the Heart, and laſtly the brain.

CHAP. IX.

Concerning the Notes of Virginity, and whether or no it may be Violated without the knowledge of man.

ABout the orifice of the *ſinus pudoris*, vulgarly miſcalled the Neck of the Womb, is that pendulous production, by ſome termed the *Hymen*; by others (more rightly) *clauſtrum Virginale*, and by the French *Bouton de Roſe*; for that it beareth a near reſemblance with the expanded bud of a Roſe or Gilliflower; Hence therefore originally ſprung that common expreſſion of the *Deflowring of Virgins*.

Foraſmuch as the Integrity or Violation of this part is accounted the moſt certain and infallible ſign of Virginity intire, or violated, ſome Learned Phyſitians, that have written of this Subject, eſteem it a great vanity

nity and folly, to think that there is any other Hymen.

Moreover, this word Flower, is uſed in divers axceptions; for beſides the proper ſignification it is commonly taken for the prime or chief part of any thing, and ſo Youth is called the Flower of a Mans age; or for that which is handſome or elegant; and ſo Rhetorical expreſſions are called Flowers; or elſe for ſuch things as are not marred or ſpoyled by uſe; and according to this ſenſe a Woman deprived of her Virginity may be ſaid to have been *Deflowred*, or to have loſt her *Flower*.

Now this *Clauſtrum Virginale*, or *Flower* conſiſteth of four *Caruncles*, or Fleſhy ſubſtances, called Myrtle-formed, in regard they reſemble Myrtle berries: Theſe four caruncles are ſituated as it were in the four Angles of the ſaid *Sinus Pudoris*, and are connected together by certain Membranes or Ligatures, which are each of them ſituated in the interſtices or ſpaces between each Caruncle, with which they are in a manner equally extended; which Membranes being once dilacerated, are an apparent ſign of devirgination: nor can it be denied, but that this dilaceration may be cauſed by other accidents, beſides the accompanying with a man; as by violent Coughing, Sneezing, or loud Vociferation; all which may occaſion a violent flowing down of humours, to the breaking of thoſe ligatures or membranes

but as for any Stories of a Hymen, as that it ſhould be a tranſverſe membrane, ſituated now in the lower extremity of the *Sinus Pudoris*, now in the midſt of the concavity, that it is perforated all about in the manner of a Sieve, or in the middle only with one larger hole, or that the breaking of this Hymen ſhould be the only cauſe of Devirgination, are all to be rejected as vain and Frivolous.

CHAP.

CHAP X.

Whether there may be a mutation out of one Sex into another; and of Hermaphrodites.

BEfore any thing can be poſitively determined concerning this argument (ſo much of uncertainty there is in it;) It will be convenient to recite what hath been delivered both as to the negative and the affirmative, by Authors that have maintained each contrary opinion, *Severinus Pinæus*, who holds the Negative, writes to this effect, *viz.* That the genital parts of both Sexes, are ſo unlike each other in ſubſtance much more in compoſition, ſituation, figure, action, and uſe, that ſcarce any thing can be found more unlike, and by how much the more all other parts of the body (excepting the Breaſts, which in women are more tumid, becauſe of their ſecondary uſe) have an exact reſemblance; ſo much the more unlike are the genital parts of the one Sex, compared with thoſe of the other; and if their figure be thus different, much more is their uſe. True it is, indeed, that both are appointed for generation, but in a diffefent manner; for women contribute the matter, but men the form: the venereal appetite alſo proceeds from different cauſes; for in men it proceeds from a deſire of emiſſion, in women, from a deſire of repletion. In women alſo the chiefeſt of thoſe parts are concave, and apt to receive; but in men they are only porous, and in a manner ſolid.

Thſe things conſidered, I cannot but wonder, ſaith he, how any one can imagine, that the Genital members of Female births ſhould be changed into thoſe that belong to Males; ſince by thoſe parts only the difference and diſtinction of Sexes is made: nor can I well impute the cauſe of this vulgar error to any thing, but a miſtake of ſome not over-expert Midwives, who have been deceived by the evil conformation of the parts, which may have happned in ſome Male-births, to have had ſo ſmall a protruſion, as not to have been diſcerned; as appeared by the example of a Child chriſtned at *Paris*, by the name of *Joan*, as if it had been a girle, when as it proved afterwards a boy: And on the contrary, the over-far extenſion of the Clitoris in fe-male births, may have occaſioned the like miſtake. But notwithſtanding what hath been thus ſaid in the Negative, there have not been wanting ſome learned Phyſitians, who have firmly aſſerted the affirmative part; of which number *Galen* himſelf is one. A man, ſaith he, is different from a Woman in nothing elſe except in the having his genital members without his body: And this is certain, that if Nature having formed a man, would convert him into a woman, ſhe hath no other task to perform, but only to turn his genital members inward; and if a woman into a man, to do the contrary. And this, however held for a fable, hath chanced many times in nature, as well while the creature hath been in the Mothers Womb, as after the ſame hath been born: for divers times Nature hath made a Female Child, and ſhe hath

hath ſo remained in her Mothers belly for the ſpace of one or two Months, and afterwards plenty of heat growing in the genital members, upon ſome occaſion they have iſſued forth, and the child hath become a Male; but yet retaining ſome certain geſtures unbefitting the Maſculine Sex; as a ſhrill voice, womaniſh actions, and the like. Contrariwiſe, Nature hath often made a Male, and, cold growing on, and turning the genitals inward, it hath become a Female; yet ſtill retaining a manlike faſhion, both in voice and geſture.

Now to give an impartial judgment of theſe two opinions, I cannot but hold that the latter of them carrieth a greater ſemblance of truth with it; for as to what *Pinæus* affirms of the great difference of figure in the genital members of each, it will not be of ſo much force; if we conſider that the inverſion of them is that which chiefly occaſioneth this difference of form; the reaſon of which is evidently deduced from the contrary natures of heat and cold; heat inlargeing and extending all things, and cold retaining and cloſing them up.

Now as to the buſineſs of Hermaphrodites, or thoſe that enjoy both Sexes in one perſon, many there are that will not afford any belief, or, at the leaſt, doubt whether or no there are any ſuch things in nature: but although there cannot be ſo apparent a reaſon given for this as for the mutation of Sexes; yet in this we may ſuffer our ſelves to be guided by the ſame *Criterium*, as in the buſineſs of Spectres and Apparitions of Spirits; concerning which, although it hath puzled many learned mean to find out,

what ſhonld be the true cauſes and reaſons, that ſuch things come to paſs; yet it argues much indiſcretion not to give credit to them, both in regard Hiſtories have abounded with frequent examples of them in all ages; and alſo, conſidering the daily reports we have of ſuch things, both from the mouths and pens of ſerious and judicious men.

Perhaps it may be judged by ſome, to have been more decent that theſe things ſhould have been delivered in the Latin, than in the Vulgar Tongue, that ſo the ſecrets of Nature might not have been proſtituted to every unworthy Reader that makes uſe of ſuch things, only for a mockery, and a May-game, and to promote idle and laſcivious diſcourſe; yet foraſmuch as they are written for Gods glory, and the benefit and help of Mankind, and intended only for the uſe of ſober, pious, and diſcreet Matrons; and that the want of skill and knowledge in theſe mainly important Secrets, hath been the occaſion of very many miſtakes, to the great miſery oftentimes of Women in travail, and prejudice of the poor Infant, the concealment of them had been much more inexcuſable, than the publiſhing can be.

Exod. 1. 17. *But the Midwives feared God.* verſe 20. *Therefore God dealt well with the Midwives.*

Deo Gloria,

RARE

RARE

SECRETS

Brought to

LIGHT.

Which for many years were locked up in the Breast of that most Famous and Learned Physitian Sir *Theodore Mayern*, Physitian to His late Majesty,

King *CHARLES* the First,

of ever Blessed Memory.

In which are contained the sufficient Testimonies of the Warraned, and Happy Successes of his Mature Judgment in his general Practice on the greatest Ladies of the Court and Country, in the Faculty of so publick a benefit, as of the excellent skill of *MIDWIFRY*.

London, Printed in the Year, 1686.

MAY
71

TO THE UNDERSTANDING READER

I *Shall not need to ſpend many words in recommending to the World theſe preſent Obſervations and experiments in Midwifry, ſince, had not my own knowledge and experience of them warranted me to give a ſufficient teſtimony of them, It had been enough to ſay, that they were the collections of a Perſon of ſo great a fame, and therefore of ſo general a practice for a long ſeries of years, both abroad, and in this Nation; that, not to mention his univerſal inſight in all parts of Learning, his judgment chiefly in matters of this nature ought not to be ſuſpected. He muſt needs be an abſolute ſtranger to all the Concerns of publick fame, and the knowledge of eminent men, who hath not been very well acquainted (though living in the remoteſt part of this Nation) with the high reputation of* Sir Theodore Mayern, *who not only as he was Phyſitian to the late King, but by the proof he had given of his eminent skill and perfection in his faculty, has gained the greateſt eſteem and generality of practice at Court, and among the Nobility, of any man in his time: by which it appears that theſe preſent Receipts extracted from the* Muſæum *of this excellent Perſon, have been frequently made uſe of*

by himself among the greatest Ladies of Court and Countrey; Upon this account I having had the fortune (as being a near relation of his) to get these among several other of his Papers into my hands, should have thought my self very injurious to the World, if I had not taken the first opportunity to communicate to the publick view a matter of so publick a benefit; especially, since it is a business of no less importance than the preservation of life, to be very cautious what to make choice of, and not easily to be satisfied with every thing that may have, rashly and without mature judgment, been publisht of this Subject. The truth is, among all the Treatises of Midwifry that I have seen set forth in our Language, I have not met with any to which I can more willingly subscribe my approbation, than to the Works of Madam Lowise Burgeoise *late Midwife to the Queen of* France: *therefore hearing of a second Edition of the said Treatise to come forth, I thought it most convenient to annex thereunto this collection more considerable for its quality than quantity; the experiences of the one having been no less approved among the Ladies of the* French Court, *than those of the other among our great Ladies of* England: *To conclude, I shall not for this supplement go about to implore the favourable censure of the Courteous Reader, but commit it to the fortune of that free reception which it cannot but meet with, both from the advantageous Testimony I have alledged, and the beneficial Effects I dare promise it will produce.*

RARE

RARE SECRETS

Brought to

LIGHT

Which for many years were locked up in the breſt of that moſt Famous and Learned Phyſitian, Sir *Theodore Mayern*, Phyſitian to His late MAJESTY,

King *CHARLES* the Firſt,

of ever Bleſſed Memory.

To know the time of Delivery whereby the woman may know the better how to prepare her ſelf.

THe natural time of Delivery falls out to be at the end of nine months, eſpecially if at that ſeaſon the Woman be wont to have her natural purgations; or elſe if at nine months end ſhe happen to be near the full of the new Moon: for theſe things hapning together, not only haſten her Delivery, but alſo facilitate the Labour.

To this end, it is neceſſary that a Woman ſhould be careful to remember and take notice of the time of her Conception, that ſhe may be able to govern her ſelf according to the ſeaſons, as ſhe grows near her time.

It

It is alſo very neceſſary for Women to have in memory the dayes and ſeaſons of their natural Purgations, not only in regardof their delivery, but alſo in regard of ſeveral maladies and diſeaſes, which upon this occaſion happen at the ſaid time, and of which no perſon can rightly judge of the cauſe, unleſs thoſe things be well known.

Now if it happen that a woman have miſtaken or forgot, as not being rightly able to obſerve, either becauſe of ſome retention extraordinary, or ſome extraordinary and tedious flux of her natural purgations; ſhe may redreſs her ſelf by the means wich follow.

Moſt commonly and ordinarily, women have their natural Purgations from the age of fourteen years to twenty one, at the new Moon; afther that, from twenty one to thirty, in the firſt quarter; from thirty to thirty ſeven,or thirty eight,they have them at the full of the Moon; from thirty ſeven to the time that they begin to ceaſe, in the laſt quarter.

Signs which precede Delivery.

THe Woman having a regard to the end of the nine Moons, as alſo to the times of the full and new Moons, as alſo to the time that ſhe uſes to have her Purgations, as hath been ſaid, ſhe muſt be provided of all things for her aſſiſtance and preſervation. Now when her Delivery is near ſhe ſhall know by theſe ſigns.

Great pains in her groins, thighs, the ſamll of her belly, and all the lower parts of the Navel,together

gether with ſwellings, and hardneſs in the ſaid places.

Shiverings and ſhakings through the whole body, as at the coming of an Ague; after that again a ſudden heat, feebleneſs, laſſitude, ſmall ſweats upon the face; after which the blood being inflamed, riſes up into the face, which cauſes a heat, and redneſs; great unreſt, and changeing from hot to cold, from ſtrong to weak, from weak to ſtrong; and ſhe ſhall feel the child to make violent thruſts. There will come bloody water from the lower parts. When theſe ſigns, but eſpecially the bloody waters appear, then ſhe ought to commit her ſelf to the care of the Midwife, for before 'tis in vain, and may prove dangerous.

Nature hath ſo well ordered her works, that the Matrix never opens it ſelf before the time prefixed, at which time theſe ſigns appear; and therefore a woman ought to be very diligent in the obſervance of the ſaid ſeaſons and ſigns.

To cauſe the Woman to contain the Birth.

TAke Mint, Roſes, Marjoram, Saffron, Musk, as much as ſuffices of each; put them into a bag to be hung about the neck, ſo that it may reach to the ſtomach: this will keep the Womb from falling low.

An Emplaiſter to hinder the Monthly flux in women with Child.

℞. OYl of Roſes, white Wax, juyce of Maleknot-graſs of each 2 ounces, Bole-Armoniack,

monic, *Crocus Martis*, *ana* ſix drams, of this make a plaiſter: when the flux comes down, let the woman contain her ſelf in her bed, and let this plaiſter be ſpread upon her loyns. Lay a Goats skin between the ſheet and the bed, becauſe of the heat of the hollow Vein; or elſe take *Crocus Martis* one dram, juyce of *Knot-graſs* four ounces, Roſe-water and Vinegar, of each one ounce; mingle them all well together with the white of an egg, then dip a linnen cloth therein, and apply it cold to the loins.

An Emplaiſter for a Woman that is fearful of containing the Birth.

TAke of the root of Snake-weed, and Tormentil, *ana* one ounce and a half, *Joubertus* aſtringent powder, Myrtle-berries, *Pſidia*, pomgranate flowers, of each ſix drams; Dragons blood, *Spong. Bedeguar*, of each half an ounce, Frankincenſe, Maſtick, of each three drams; Cummin one dram; Nutmegs, Cloves, of each half a dram, Common pitch ſix ounces, *Venice* Turpentine, waſhed in juce of Shepherds-purſe, Ship pitch three ounces, Wax as much as is ſufficient; make of theſe an Emplaiſter to be applied to the reins.

Preparatory Oyntments to be uſed before the time of Delivery.

TAke Oyl of Lillies, and Cammomil, of each four ounces, new Hogs-ſeam ſtrein'd, new

new freſh Butter, of each an ounce and an half, Muſcilage of the ſeed of Fenugreek extracted in Mugwort-water, two ounces of powder of round Birth-wort, and Saffron, of each two drams, Wax as much as ſuffices, make an emollifying oyntment to anoint the Thighs, Hips, and Matrix. Or elſe,

Take the roots of white Lillies cut ſmall, four ounces, leaves of Violets and Mallows chopt, of each one handful; oyl of Lillies one pint: boyl theſe together upon hot embers, in a ſilver diſh, alwayes moving them till they grow ſoft, in the nature of a Cataplaſm. Then ſtrein it, and to the ſtreined liquor add Gooſe-greaſe, Hogs-ſeam, of each three ounces, Saffron one ounce, mingle them well, and make an oyntment for the uſe above-ſaid.

In caſe of Vomiting.

APply to the Stomach a Stomachical Cere-cloth ſprinkled with *Galbanum* poudered, pouder of Cloves and Maſtick, and then covered with fine linnen.

Or elſe give *Aromaticum Roſatum*, before meals which is a moſt excellent remedy.

A woman in the firſt place finding her ſelf to be with child for the three firſt months, ought to keep from violent exerciſes, as alſo at the firſt quarter, at Full of the Moon, and in the time when ſhe hath her natural purgations; for at all theſe ſeaſons there is a motion of the humours, and of the blood, which many times cauſeth a diſcharge of the Birth; neither ought a woman

man at ſuch times as theſe dance, ride or go in coaches, but upon urgent neceſſity, and that very ſoftly.

In the fourth month the child being alive moves and ſtirs, which cauſeth a ſqueamiſhneſs in the ſtomach, where at that time 'tis good for the Woman to eat alone, that ſhe may neither ſee nor hear of any thing of hurtful diet, to which ſhe may have a longing deſire. Neither is it good at that time for her to walk in the fields, or in gardens, for fear ſhe ſhould ſee any thing to long after, offenſive to her health.

The fifth and ſixth months are not ſo dangerous, yet 'tis good to have a care.

In the ſeventh month the child comes to perfection, and oft-times endeavours to come forth; for which cauſe great and diligent care is to be taken of the Woman at that time. For though the child born in that month may live, yet it will prove weak, and harder to bring up. The eighth month is indifferent. The child which is born in that Month is not long liv'd, becauſe it is much weakned by its endeavours to get forth in the ſeventh, and has not yet recovered ſtrength.

In the ninth month a Woman is not forbid to uſe good ſmart exerciſes; and the nearer the time of her travil approaches, the greater and more violent her exerciſes ought to be.

Regula-

Regulation of diet.

FOr the firſt eight months, it will be convenient for her to uſe ſuch meats and drinks, which neither moiſten, looſen, nor bind overmuch, but moderately; and let them be of eaſie digeſtion, and good juyce.

As to Fleſh; Capons, Partridges, Larks, Pullets, and Mutton afford good nouriſhment.

As to Fiſh; the *Gurnard*, the *Sole*, the *Smelt*, and many other firm Fiſh may be eaten.

Her Bread ought to be white, well baked, and light. *Marmalade* is good after meales, and ſometimes before, neither are the beſt ſort of Pears forbidden. As for her drink; Claret is very good, as alſo ſmall Ale and Beer well brewed; ſtrong wines are very hurtful, eſpecially thoſe that are white.

She muſt have a care to abſtain from Spices, opening and windy meats; as alſo from raw herbs, and Salads, from Beans and Peaſe, and all baked meat.

In the ninth month ſhe muſt abſtain from all aſtringent things, as Paſt of Quinces, Rice, and Pears, Marmalad, and the like; on the contrary, let her uſe mollifying, and looſening meats, as fleſh that is yonng and tender, Pottages made with Borage, Bugloſs, Lettice, Violets, Marchmallows, and ſuch like.

Other

Other Advertiſements relating to the ſeveral accidents which may happen.

FIrſt, if the woman fear Abortion, and that ſhe carry her child low near her Privities, let her do as follows,

Take the Treddles of three new-laid Eggs, and beat them well together, then take of Scarlet ſilk as much as ſuffices, and cut it very ſmall, and mix it with the egg, and make the ſaid mixture into Pills, take of theſe Pills in a little Claret wine; do this three dayes together, and every month three times in the ſame manner.

You may alſo uſe this following Plaiſter.

Take of Myrtles, Orange-flowers, of each one ounce, Acorn-cups, ſtalks of Roſes, *ana* one ounce; Bole-Armonick fine and true, Dragons blood, of each three ounces. Turpentine two ounces; Oyl of Quinces or Myrtles as much as is ſufficient to make the plaiſter; which is to be applied to the reins, and upon the belly, and withall to be ſtretched out upon the thighs. It may lay on, five or ſix dayes without changing.

However a woman ought not to tamper, nor uſe any thing, unleſs there be very great neceſſity, which ſhe ſhall know thus; If at the Full, or new Moon, or elſe at the time when ſhe uſes to have her monthly Purgation; if at that time her Purgations come down, then Abortion is to be feared, and remedies are to be applied.

But

But if the woman carry the Infant high, and that her belly ſwells, and extends ſo ſtrongly, that there may be ſome danger of fiſſures and clefts in the skin, then let her uſe this following oyntment.

℞. Half a hundred of Sheeps trotters with bones and wooll; when the Moon is at the full, bruiſe them, and beat them, then let them boyl in a good quantity of water, for half a dayes time, let them cool, and then take off the fat that ſwims, and with this mingle four ounces of *Sperma Cœti*, four ounces of Oyl of Almonds drawn without fire, and four ounces of white wax; melt all theſe together over a ſoft fire, then put therein half a pint of Roſe-water, then take it off the fire and ſtir it till it grow cold; with this oyntment you ſhall firſt anoint the part extended, and then lay ſome of it on the ſaid part where-ever it be, ſpreading it upon ſoft leather, ſuch as childrens gloves are made of.

About fifteen dayes or three weeks before ſhe lyes down, ſhe muſt begin to uſe mollifying oyntments, anointing therewith the lower part of the belly, her thighs and genitals.

The Oyntment of Sheeps trotters will ſerve for fifteen dayes, but ſome eight dayes before ſhe lyes down, let her uſe one which is more mollifying, ſuch as this which follows.

Take of roots of Lillies ℥ i j. Marſh-mallow-roots ℥ i j. leaves of Marſh-mallows, Mallows and March-Violets, of each one handfull; of Hempſeed, and ſeed of Fenugreek, of each ℥ j. two Sheeps trotters with their Wool on, cut and bruiſed: boyl all theſe things toge-

ther in a great quantity of water, till all be boyled to a maſh, then ſtrein them hot, then ſet the ſtreined liquor over a ſoft fire, and let it conſume and evaporate, till there be nothing left but the fat, and ſomething of a viſcous matter beſide. To this add eight ounces of oyl of Hempſeed drawn by expreſſion like oyl of Almonds, and eight ounces of hogs Seam; This Oyntment mollifies very much, and renders the paſſages very ſlippery and eaſie, to extend upon any occaſion.

While the party is with child, if ſhe happen to be bound in body, let her uſe this following Clyſter.

Take one Sheeps trotter, Hempſeed, and Fenugreek ſeed, of each one ounce; Melilot flowers two handfuls, boyl theſe in Cows milk, then ſtrein it, and take ſix ounces thereof, and put thereto four ounces of Oyl of Hempſeed, if ſhe be near the time of her Labour, but if not, Oyl of Roſes, and if the excrements be very hard, you may add thereto one ounce of *Catholicon.*

At the time of child-bearing, it is good to take the above-ſaid Clyſter, if it may be done poſſibly, for that, after the Woman is delivered, ſhe is to be four or five dayes without a ſtool, as well becauſeof the great Evacuations which ſhe hath ſo lately had, as alſo that being to be kept continually hot in her bed, the excrements do thereupon harden, and afterwards putrifie, and then generate putrid vapours, and many times a feaver.

There

There happens alſo another inconvenience from the ſaid excrements, being kept in the body, and not emptied before delivery; and that is this, that when the Patient endeavours to deliver her ſelf of the Infant, the excrements do alſo forthwith come out, which many wayes give annoyance, as well to the Child, the Midwife, as to the other Aſſiſtants, by reaſon of the change of linnen, and the troubleſome ſmells.

Beſide the foreſaid inconveniencies, the child will not come forth ſo eaſily, becauſe the Inteſtines being full, do compreſs the Matrix, and by conſequence cauſe the paſſages to be more cloſe and difficult. In the mean time, that is to ſay, when the Woman is in pain, and that all the ſigns of Child-bearing do appear, then let her take about two ounces of Cinamon-water, this will fortifie her ſpirits, and haſten the coming forth of the Infant.

If the water alone do not ſuffice, you may give it her the ſecond time, adding thereunto the weight of a half crown of counterfeit Borax made of Roach-Allum, ſuch as the Gold-ſmiths uſe; it is neither offenſive to the taſte, nor any way dangerous, as ſome Phyſitians think, miſtaking it for *Chryſocoll* of the *Greeks*; for it is a ſoveraign medicament both to cauſe the Child to come forth, and to expell the Secondines, if they come not forth in their due time.

To help difficult Labour.

If you cannot have the ſaid Borax, then take two ſcruples, or forty grains of Date-ſtones powdred very fine, and drink it in Cinamon water; or for want of that, in a draught of good Hypocraſs.

The weight of a crown of the powder of the leaves of Cretan dittany, drank in Cinamon-water, worketh the ſame effect.

Or elſe take of *Venetian* Borax, one dram, Saffron three grains; drink this in one ſpoonful of water of white Lillies: or elſe, take this following powder.

℞. Cretan-Dittany half a dram, Savin, yellow Amber, of each two ſcruples, make it into powder, and drink it in water of Cinamon, Hyſop, or Rue. Or elſe,

Take of the powder of leaves of Cretan dittany half a dram, of Penny-royal half a ſcruple, a little Cinamon, Myrrh one ſcruple; mingle theſe powders well, and drink them in Hypocraſs. Or take this following water:

℞. Water of Cinamon four ounces, of Hyſop and Thyme of each two ounces, of Roſe-water one dram, in theſe waters diſſolve half an ounce of *Confectio Alchermes*, let them ſtand a whole night, then diſtill them in Baln. the doſe to be taken at a time is two drams; you may add if there be neceſſity a drop or two of Oyl of Savin. Or, you may uſe this powder.

Take of Myrrh, of Cinamon, and Saffron, of each the weight of the third part of a Crown, mix them well together, and put them into a raw egge, and cauſe the party to ſup it up; and let her drink after it a draught of Hypocraſs.

Hypocraſs. Or elſe take this potion.

℞. Of the juyce of Savin two ounces, Cinamon powdered two drams, Saffron half a Scruple, water of Radiſhes four ounces, and a little Sugar; of this make a potion for the woman to drink, in time of travail.

There be many other Remedies, but theſe are the moſt certain, and eaſie to take, where the danger nor the pain is exceſſive; but in caſes of urgent neceſſity, you may uſe theſe following remedies.

Take of Mugwort one handful, Butchers Broom and Fennel, of each one handful; of ſalt three drams, of *Aſſa fœtida* two drams, of bran one handful, of water and white-wine, of each eight pints: boyl them to the conſumption of the third part. Or take this, which never failed.

℞. Of the root of Gentian poudered one or two drams, take this in white-wine or honey, it never hurts the Infant.

To accelerate and haſten the labour before the time of child-bearing, uſe this following oyntment.

Take of the muſcilage of the ſeed of Fenugreek, and the root of Althea, with water of Mugwort two ounces; Oyl of Lillies, and ſweet Almonds, and Hens-greaſe, of each one ounce and a half, of Saffron half a ſcruple; of Wax as much as ſuffices: Of this make an oyntment to anoynt the back, belly, and privy parts, for fourteen dayes together before the birth: Or elſe take this following Oyntment.

℞. Oyl of white Lillies, with hens greaſe, of

each an ounce and a half, of Saffron half a ſcruple, of theſe make an Oyntment with as much Wax as ſuffices, to anoint the Back, Navel, and privie parts, for fourteen dayes together.

Note that all thoſe things which we have ſaid to be good to be given at the time of Delivery, muſt never be given before; for that otherwiſe they will be of little uſe, they ſerving only to facilitate the Birth without endangering the Child or Mother.

The Woman ought alſo to walk about the Chamber as much as ſhe can, being held by other Women.

Neither let any perſon, whether Man or Woman, againſt whom ſhe may have any ill will, or whoſe preſence may breed any thing of ſhame in her, be at that time in the room, becauſe any ſuch accident as that retards Nature, but let them be ſuch as ſhe loves, ſociable, merry, and helpful towards her.

It is alſo neceſſary for a Woman in Travel to ſneeze and cough, which are great means to force down the Infant to the lower parts.

And as to the Midwifes duty, ſhe ought to anoint the lower parts with oyl of Hempſeed, or Nuts, if the waters which ſhould precede the Birth do not come forth, or if they be come down a good while before the Birth, to the intent to make the ſaid parts ſlippery to eaſe the coming forth of the child.

If the child deſcend not eaſily, the Midwife may with her hand gently preſs the top of the belly, to the intent to make the child deſcend with more haſt.

As

As ſoon as the Woman is Delivered, and that the Secondines are likewiſe come away, it ſhall be convenient to wrap her in a warm ſheep-skin, which muſt be flead near the Chamber, for that purpoſe; which muſt be done with as much expedition, and as near a great fire as may be, that there may be nothing of coldneſs in, then when the woman is wrapt therein. In this the Patient muſt continue twelve hours. This will much help the Matrix in its natural purgation; when you take it away, you muſt apply warm cloths in the ſtead, and above all things take great care that no air do enter into the Matrix, which oftentimes is the cauſe of very great evils.

Or you may apply warm to the belly of the Patient Tow dipt in the whites of eggs, wherein the pouders of Cloves, Pepper, and Nutmegs ſhall be mingled, which muſt be bound cloſe to the body with ſwath-bands.

Great care is to be taken how you apply aſtringent things to the Womb preſently after Delivery, unleſs after perfect purgation of the Secondines; for fear of very great miſchiefs.

Now if you uſe the ſaid ſheep skin, and that you find the woman notwithſtanding tormented with very great pains, and that the ſaid skin doth not at all appeaſe them; let her take an ounce and a half more or leſs according to the height of the diſtemper, of oyl of ſweet Almonds drawn without fire the ſame day; and two hours after, let her take the weight of half a crown of this following powder either in white-Wine, or Capon broth.

Take of the root of great *Conſound* dryed,

two drams, kernels of Peaches, Nutmegs, *ana* one dram, yellow amber and Saffron, of each one ſcruple, Amber-greeſe half a dram, make a powder of all this. For, beſides that it aſſwages the Throws, it corroborates and fortifies the body, weakned by reaſon of thoſe great evacuations.

After you have taken away the ſheeps-skin, if there be any excoriation in the privy parts, by reaſon either of the bigneſs of the child, or the ſtreining of the woman, you muſt anoint the ſaid parts with this following oyntment, which is infallible.

Take of Oyl of St. Johns wort well made, one ounce, *Sperma Cœti* half an ounce, balſom of *India* two drams, white Wax two drams. This oyntment doth conſolidate all the parts. But if together with this excoriation, any thing of the Secondines remain in the Womb, Oyl of St. Johns-wort only will ſuffice, or, for want of that, oyl of Nuts.

If the evacuations after the Secondines be too much, ſo that they cauſe too great a weakneſs, you muſt apply to the Navel this following plaiſter.

Take of Treacle one dram and a half, Beanmeal one dram, *Venice*-Turpentine one dram, and thereof make an emplaiſter to be ſpread upon thin Leather.

If all be well, and that only the lower parts be prejudiced, after you have anointed them with Balſom of the *Indies*, together with oyl of St. Johns-wort, you muſt foment the ſaid places with the following fomentation.

Take

Take of Sage four little handfuls, wild Pomgranate flowers, Myrtle-berries, Acorns, Cypreſs nuts, of each two ounces; let them be well bruiſed together; red Roſes four handfuls, Roche-allum one ounce: put all theſe into two little bags, and let them boyl in Smiths water, or in water where iron hath been often quenched: when one bag is cold, apply another.

The Sheep-skin being taken away, if the patient be afraid of any wrinckles in the skin, which now is as much relaxed, as it was before extended; let her anoint the belly with this following oyntment.

Take of *Sperma Cæti*, two ounces, oyl of Myrtles, of Maſtick, and Hypericon, of each one ounce, white wax an ounce and a half, Turpentine of *Venice*, waſht in Vinegar of Roſes, one ounce: of theſe make an oyntment over a gentle fire, with which you muſt anoint the belly once a day, continuing ſo to do for ten or twelve dayes, laying when you have done upon the place ſo anointed, a linnen cloth dipt in the following oyntment.

Take oyl of ſweet Almonds, oyl of Nuts, *Sperma Cæti ana* four ounces; white wax, four ounces; melt theſe together, and dip therein a good large towel, big enough to wrap about the belly; when you do theſe things, great care is to be taken, that the patient do not take any cold.

If the patient have no mind to nurſe her child, and deſires to dry up her milk, then do as follows, ſome ſix or ſeven hours after the Delivery.

Take

Take a linnen cloth cut round, about the bigneſs of the breſts, making a little hole in the middle for the Teat to come through; then dip the clothes in the following oyntment, and lay them upon the breaſt, not taking them off again, till the end of ten or twelve dayes.

Take *Venice* Turpentine four ounces, waſhed in one half part of Roſe-water, and one half part of Vinegar, Populeon one ounce, mix them together, and apply them as is before ſaid. If the milk doth not dry up for all this, make the Cataplaſm as follows.

Take Bean-meal four ounces, Bole-ammoniac one ounce, juyce of Plantain three ounces, Vinegar of Roſes, two ounces, Fountain water half a pint; let them boyl till they come to the thickneſs of a Cataplaſm, adding toward the end two ounces of Populeon, ſpread this on a linnen cloth, and apply them to the breaſts without waſhing them, changing the Cataplaſm twice a day.

The juice of Chervile boyled with Bean-meal, and a little Populeon, worketh the ſame effect. Becauſe the difficulty of Child-bearing proceedeth from the loſs of thoſe waters that break forth before the Child; therefore, to ſupply that defect, and to render the places ſlippery, let her uſe theſe following remedies.

Take Marſh-mallows with the roots one handfull, Mugwort, Savine, of each half a handfull, Hempſeed, and Fenugreek ſeed of each four ounces, Cummin ſeed one ounce and a half, boyl all theſe in water; then take four ounces of this decoction, and add thereto oyl of Hempſeed

ſeed two ounces, Moſch. gr. 2. and inject it into the neck of the womb. Then take this following pouder.

℞. Of the bark of Caſſia, Dittany, of each two drams, Cinamon four ſcruples, Sugar the weight of the other ingredients. Make them into pouder, and let the Patient take one dram thereof in white-wine, or Mugwort water.

An Oyntment for the Midwifes hands.

℞. OYl of Hempſeed, one ounce and a half, Oyl of Caſtor half an ounce, Gall. Moſchate half a ſcruple, Laudanum one ſcruple. Make of this an oyntment, with which, let the Midwife often anoint the neck of the womb.

After Delivery.

WHen the Infant is well cleanſed by the Midwife, let her give unto it in the Winter nothing but a little Mithridate, but in the Summer let her mingle therewith a little conſerve of Roſes and Bugloſs.

If the Mother have not yet taken any thing, let the Midwife give to her the juyce of a Capon preſſed out in a preſs, with a little Saffron, and the yolk of an egg. Then let her take this following powder, againſt gripings of the belly, or afterthrows, which indeed ſhe ought to take before any meat, preſently after Delivery.

Take of the greater *Conſound* dryed, one dram and a half, kernels of Peaches, Nutmegs, of

of each two drams, yellow Amber, one dram, Amber-greese two scruples; or this,

Take kernels of Peaches and Dates, of each one dram and a half, Nutmegs four scruples, *Pulv. Elect. Diamargarit. Calid.* two drams, Aniseed condited, one dram; of the best Cinamon two scruples, Saffron half a scruple, Sugar as much as suffices, drink two drams of this pouder in white-wine twice or thrice a day, if the pains be very great.

If the pains cease not with these remedies, use that which follows.

TAke the whites of twelve eggs rosted under the embers, Cummin-seed and Hempseed, of each one ounce and a half, flowers of Camomile and Melilot, of each two drams; boyl these in oyl of Dill, till they come to the form of an oyntment; apply it warm to the belly, still changing it as it grows cold. Or thus:

Take the flowers of Dill, Rose-mary, Melilot, and Camomil, of each one handful; Fennel-seed, Aniseed, and Cummin-seed, of each two drams: boyl them in part wine, and part water, and make a Cataplasm for the whole belly.

To streighten the Womb.

TAke of the leaves of Myrtle and Starwort, of each three handfuls, green Medlers, green Prunes, and the sharpest wild Pears, of each one little handful and a half, the Stomacks of three Cocks newly taken out: distill all these together, then take Cotton and dip therein, and

and then put it into the womb, and let it continue there a good while.

To ſtreighten the Womb without the help of Swathe-bands.

TAke the white of an Egg, and meal as much as is ſufficient; make thereof a Cataplaſm to cover the lower part of the belly: where it lies upon the belly, there muſt be a hole made, and that hole muſt be covered with moſs.

You muſt cover the plaiſter alſo with powder of Frankincenſe.

This plaiſter profits more in a little while, than a Swathe in many weeks.

A fomentation to provoke the afterbirth.

TAke the Birth-worts of each of them one ounce, or a handful; *Carduus*, *Matricaria*, and Mugwort *ana* one handful; Dwarf-Elder, half a handful, ground-Ivy one handful, boyl them together in Wine, or Water, or Ale, eſpecially if there be any Fever, for then you muſt by no means meddle with Wine, adding to it one handfull of the leaves, or half a handful of the roots of *Imperatoria*.

For the ſame.

TAke Savine, one ſcruple, rind of *Caſſia*, half a ſcruple, Saffron ten grains, *Aſſa fœtida* two grains, juyce of Wall-Ivy, half an ounce, *Serpentaria* one ounce, *Pulvis diagar.*

five grains, Syrup of Mugwort half an ounce, mingle all theſe together, and make a potion to drink at once.

Or elſe take four drops of the diſtilled oyl of Savin in white-wine.

A Peſſary for the ſame.

TAke the leaves of red Coleworts, and bruiſe them, and put them into a little piece of linnen cloth in the ſhape of a finger, then bruiſe them again, that the juice may come through, and dip the cloth in a mixture of oyl of Lillies Camomil, and ſweet Almonds.

For the ſame.

TAke long and round Birthwort, *Aſſa Fœtida*, of each half an ounce, Myrrh one dram, Spike two drams, make them up with the decoction of Parſley, and Apple-tree leaves.

For the ſame.

TAke of Borax one dram, Cinamon one ſcruple, Saffron three grains, make a pouder and let the woman drink it in four ounces of water of Mugwort.

To expell the Child, and after-Birth, in time of great neceſſity.

TAke of the water of Mugwort, Agrimony, and Penny-royal, of each one ounce, Syrup

rup of Mugwort one ounce and a half, pouder of Caſtor, round Birth-wort, Myrrh, *Aſara-bacca*, of each one Scruple, mingle them together, make a potion.

Or elſe take *Origanum*, *Calaminth*, and Hyſop, of each two drams, roots of *Orrice*, *Aſara-bacca*, Savin *ana* one dram. Myrrh, *Olibanum*, *Galbanum*, *Sagapenum ana* one ſcruple; diſſolve them, and make a Peſſary.

To expell the after-birth, another.

TAke one ſtone of a Caſtor, and diſtill it with ſtrong Vinegar; when you have ſo done, let the patient take four ounces of this diſtilled liquor.

Or, you may take of the Oyl drawn out of the ſtone of a Caſtor, with a ſoft fire, mingle it with a ſufficient quantity of this Oyl, a little of the waters of Penny-royal, and Dittany, and a little ſtrong Vinegar.

To expell the Birth, whether alive, or dead.

TAke the milk of a Woman that nurſes a male-child, and diſſolve it with a little Saffron, that it may not be known; then boyl an egg rear, and take out the white, and, in the place of that, put in the milk, and let the Patient ſup it up; if it prevail not in a quarter of an hour, prepare another egg, and fill it with milk, as aforeſaid.

Or take of the juyce of Bugloſs, four ounces ſweetned with Sugar.

Or

Or, you may uſe this which follows, effectually.

Take Saffron three ounces, Borax half an ounce, yellow Amber half an ounce, Scammony ſix drams, *Lapis Lazuli* one dram, incorporate them with *Opoponax*.

Againſt pains of the heart.

℞. OF the roots of Fennel, Bugloſs, and *Cicory ana* two ounces; boyl them in three pints of white-wine, to the conſumption of two parts, then add Fennel-water, and Cicory water, *ana* ſix ounces; then boyl them again till there remain but a pint and a half, take one ſpoonfull morning and evening.

To dry up the Milk.

TAke Honey newly drawn out of the Hive, and diſſolve it in water, and waſh the breaſts therewith.

For the ſame.

TAke of the juyce of Mint and Shepherds-purſe of each half an ounce; mix them together and drink them a mornings *cum brodio* of a hen or chicken.

A Fomentation for the ſame.

TAke of the juyce of Parſley, and the ſtrongeſt wild Turnep, equal parts; and moiſten therein a linnen cloth, and apply the ſaid cloth to the breaſts.

Another

Another.

TAke oyl of Violets three ounces, juyce of Mint and Parſley three ounces, white Vinegar one ounce, Roſe-water two ounces: boyl all theſe over a gentle fire, to the conſumption of the juyces; then add a little wax and make an oyntment. Or

Take of the tops of Elder, Sage, and Mint, one little handful; boyl them in common-water, and make thereof a Cataplaſm to be applyed to the breaſts.

If you would increaſe the milk, foment the breaſts with the decoction of Fennel or elſe give her the decoction of Mint; and lay the Mint boyled upon her breaſts. To encreaſe milk.

Or, if theſe things prevail not, uſe this following Powder.

Take of Aniſe, Fennel, Cummin-ſeed, two drams, Ginger half an ounce, *Carui*, of both ſorts of Pepper, Coral, *ana* one dram, Cryſtal, Cinamon, of each three drams, ſeed of *Daucia*, one dram, *Siler montan.* half an ounce, *Cardamon.* Long-pepper *ana* three drams, *Seſeleos* half an ounce, ſeed of *Seſamum* one ounce, white Poppy half an ounce, mingle them, and make a pouder thereof, and take one dram at pleaſure in broth made of red Colewort.

Or, you may uſe this following oyntment.

Take of *Venice* Turpentine, oyl of Roſes, vinegar of Roſes equal parts, add to this a little new wax, and therewith anoint the breaſts.

But if the milk do curdle and harden in the breaſts.

First chafe the breasts well with raw honey, then take of new wax two ounces, new oyl of nuts and vinegar two or three spoonfuls, melt them together, and dip that in little round linnen clothes, with holes in the middle to lay upon the breasts.

Now if there be any tumor or hardness caused by the coagulation of the milk, then

Take of the leaves of Parsley, Hemlock, *Vinca pervinca*, Box and Chervile, and let them boyl in the strongest Vinegar, and then strain them; then take oyl of Roses, Lillies, and sweet Almonds *ana* one ounce, of the foresaid Vinegar four ounces, mingle them in a marble mortar for an oyntment, adding one scruple of Camphire dissolved in part of the oyl, and toward the latter end of your stirring it, add the white refrigerating *Ceratum* of *Galen*; Unguent of Roses of *Messua* one ounce and a half, mingle them all well together, and apply them to the hard swelling part, it asswages the tumour, and causes the milk to flow through the Teats.

If the Tumor be painful and enflamed, you must not use the Camphire, (for it encreases the pain) till that the pain be asswaged.

An Oyntment against the curdling of the milk in the Breast.

℞. OF the roots of *Althea* half a pound, boyl them well in Vinegar, and strain them through a hair-sieve, add to this Bean-meal, one ounce, pouder of Rue, and dried Mint, one dram; oyl of Mastick as much as suffices.

But

But if you would have the milk to curdle, then take the little skin of the ventricle of a chicken, dry it, and powder it, and it worketh its desired effects. To curdle the milk.

Against Fissures in the Breasts.

TAke Gum-Arabick most finely pondered, one ounce, Rose-water and *Aqua vitæ.* q S. prepare them together, till they come to a just thickness, make thereof an oyntment, and apply it to the said Fissures.

Or else, anoint the said Fissures with *Unguentum Rosatum*, then apply the inside of the leaf of Ground Ivy, changing often; this cures within six or eight dayes.

Another of the same.

TAke *Lytharge* of silver, Myrrh, Ginger, and oyl-Olive, as much as suffices; mix them to the thickness of an oyntment; before you apply this, moisten the Fissures themselves with spittle, but no part of the breast beside.

Pain in the Breasts after Delivery.

TAke new Wax, two ounces, oyl of Nuts half an ounce, oyl of Rape seed, or Turnep-seed half an ounce; first melt the Wax, then add the Oyls; dip therein your clothes cut fit to the breasts; if there be any pain after delivery; the application of these cloaths, will with great success asswage the same.

An Opiate to be given to Children newly born.

TAke Mithridate of *Alexandria* three drams, Conſerve of Bugloſs and Roſes, of each one dram; mingle them well together, and keep them in a glaſs Veſſel well ſtopt; an hour, or half an hour after the child is born, before it hath ſuckt, give to it of the foreſaid opiate, to the quantity of a Filberd; let it not ſuck till five hours after: continue thus doing for a month, giving the child this opiate once in a week; and then it will be ſufficient, that the child abſtain but an hours ſpace from the Teat.

It will not be amiſs to anoint the Navel of the child with an oyntment made of Ambergreece, and Suet, equal parts, with a little oyl of ſweet-Almonds. This will preſerve the child from Epilepſies and Convulſions.

Againſt Barrenneſs.

TAke of Pine-nuts, firſt well waſht in Roſe-water, ſix ounces; ſweet Almonds, waſhed in like manner, and bruiſed, *ana* two ounces, *Citron* pill, condited root of *Satyrion*, *Erythranion*, *ana* one ounce, *Pulp* of *Sebeſten*, Prunes of *Damaſcus* fat, boyled in Sugared water, *ana* one ounce and a half; *Coriander* prepared three drams; *Pulveris Diambre* one dram, *Penidium* one ounce and a half, the inner rind of Cinamon, half an ounce, true Amber of an Aſh-colour,

colour, one dram, Moſc. one Scruple, refined Sugar boyled in Roſe-water, one pound and a half; take all theſe things and beat them, and powder them well, and make thereof a Paſte ſo dried at a gentle fire. Let the woman take this at pleaſure after dinner, and three hours before at pleaſure, abſtaining from liquid meats. The man alſo may eat of this paſte; but let him not uſe copulation at the time of the womans Purgations, nor when ſhe bathes her ſelf, but preſently after. Thoſe mornings that he abſtains, let him take one ſpoonful of the water of Cocks-blood, with three or four ſpoonfuls of the beſt *Brodium*.

For the ſame.

A Syrup. Take Syrup of *Eupatory*, Simple *Oxymel*, Syrup *de rad. ana* one ounce and a half, waters of Nipp, Betony, and Mugwort of each three ounces, make thereof a ſyrup perfectly boyled, ſtrein it, and let it be aromatized with Cinamon, for three doſes, morning and evening.

A Potion. Take Agaric infuſed in *Mel roſarum*, and a little white-Wine for a whole night, one ounce; *Diacatholicon*, half an ounce, *Diaphœnicon*, *Elect. Ind. major*, *ana* one dram and a half; Syrup of Roſes *Solutive*, with Agarick, one ounce, with a decoction of red Chiches: make a Potion thereof, and give it after the Syrup is all taken,

for ten dayes, and ten dayes before the coming of the monthly purgations.

Three dayes after the operation of the ſaid potion, let blood in *Vena Saphena*, of the right foot, and take away three ounces of blood at evening.

An Opiate. Take of the great *Triphera* without *Opium* two ounces, Methridate three ounces, mix theſe well together, and let her take thereof the quantity of a Walnut after ſhe is let blood, drinking, upon the ſaid *Bolus*, a ſpoonful of Aromatick Wine, white, or Claret; let the Patient take this when ſhe is clean from her Purgations only in the morning, while ſhe hath them upon her only at night, and then let her alſo make uſe of this Peſſary.

Take of Spike, Myrrh, and Agarick, and Coloquynth *ana* three drams, *Benedict.* one ounce and a half, mix them well together with the juyce of *French* Mercury, and wrapt in fine red ſilk, make thereof little Peſſaries, and put one of them into the Womb in the day, and another at night: But, from the time that ſhe is let blood untill her Purgations, let her uſe but one in the day; but from the time that they begin, untill the time that they end, let her uſe two, as is before ſaid.

Let her withal take this following Clyſter two or three dayes before her purgations.

Take *Matricaria* one handfull, Penny royal, Calamint, and Savine, of each half a handfull, ſeed of Juniper one ounce, flowers of Melilot, and tops of Dill, of each one handfull, make a decoction of nine ounces of water, add thereto

oyl

oyl of Lillies four ounces, two whites of eggs, and one dram of common ſalt.

Laſtly, one day before her monthly purgations, let her take three Pills of thoſe which are called *Pillula Ruſi*, then after ſhe is clean from her Purgations, let her lye with her husband.

For the ſame.

AN Injection. Take Cypreſs one ounce, Myrrh half an ounce, *Pulp* of *Colocynth* one dram, *Bdellium* one ſcruple, water a pint; boyl them altogether to the conſumption of the third part, then ſtrein them, make an injection of four ounces of the ſtreined liquour into the Womb, three dayes before the Bath, and let the Patient keep it as long as ſhe can.

A Fumigation. Take wild *Paganicula*, juyce of *Biſtort*, *Schoenanth*, Cypreſs nuts, red Storax, and Maſtick, one ounce, Hares-dung; mix them, and pound them well together, and make a Fumigation; let the patient receive it ſitting on a ſtool with a hole in it.

Then let her uſe this following Bath.

Take Baſil, Calamint, Betony, Melilot, Roſes, *ana* two handfuls. Thyme, *Sampſucus*, *Chamedryes*, *Matricaria*, Mugwort, Savin, Balm, of each two handfuls, *Gallitricus*, leaves of Laurel, and Lavender, *ana* one handful, bruiſe them together, and when the water boyles, throw them in; when they have boyled ſufficiently, let her take the waters off, and bathe therein.

A Plaiſter, ℞. of the maſs of Emplaiſter of Maſtick, one ounce; of Plaiſter for the Womb

two ounces, mingle them together, and extend them upon a round piece of red cloth; in the middle whereof, put one *Trochiſch de galla Moſchāt.* and ſix grains of Amber-greece; the laſt day of her bathing, when ſhe goes to bed, let her apply that plaiſter to the region of her Matrix.

That night, after due concoction, let her lye with her husband.

To increaſe Luſt, and to help Conception.

TAke of the juyce of the herb Mercury, and clarified Hony, of each one ounce; of meal of *Nigella*, two ounces: make thereof a maſs, and let the Patient take two or three every night.

An Opiate for the ſame.

TAke Conſerve of *Eringo*-roots, and *Satyrion*, *ana* three ounces, green Ginger condited, *Citron* rind one ounce and a half, ſweet-Almonds, Piſtaches, Pine-Apples, Filberds, Cheſnuts, Dates, the *Pulp* of *Cocus's* of each one ounce; of the reins and loins of the beaſt called a *Skink*, of the pizzle of a *Bull*, of the ſtones of a Hare, or Boar, of each half an ounce; ſeed of Parſnip, *Rockquet*, and *Nettles*, *ana* three drams, white Pepper, *Galang.* and Cinamon, *ana* half a dram; all theſe things being well provided, and beaten, mix them together with Wine, ſweetned, and boyled to a thickneſs, and make an Opiate; add thereto

to of the powder of Glow-worms killed in the ſteam of Vinegar, one ſcruple.

For the ſame.

TAke Pine-Apples, new Filberds peel'd, of each one ounce and a half, brains of Cock-ſparrows two drams, new *Satyrion*, roſted under the aſhes in wet tow, three drams; Stones of a Ram roaſted, half an ounce, *Indian* Nuts, one dram, pound them all with the broth of young Pigeons, then mingle therewith ſix ounces of refined Sugar, and boyl it to a thickneſs, and add theretheto the following pouders.

Take ſeed of Bombax cleanſed, the beſt Cinamon, *ana* two ſcruples, ſeed of Rocket, Onions, Nettles, and Parſnips, *ana* half a dram, the reins of *Skinks*, Long pepper, *Galang*. White Ginger, of each two ſcruples, ſhavings of the pizzle of a Hart four ſcruples; make a confection, and take the quantity of a Walnut after the firſt ſleep, and two hours before you eat.

An application to be made upon the Privities preſently after Delivery.

TAke the whites of two eggs, and oyl of *Hypericon*, of each one ounce aud a half, oyl of Myrtles one ounce; dip therein flat ſtoups of Hemp, and apply them to the lips of the *Pudenda*; do this three or four times a day, but take heed that it touch not the neck of the Matrix, becauſe it hinders its Purgation.

The

The next day foment theſe parts with this following Fomentation.

TAke of Wine and water half a pint, of Madder, Roſe-mary, and St. Johns-wort of each two little handfuls, let them boyl for a Fomentation, which is to be applied hot, with the Hempen ſtoups aforeſaid. This is to be done the ſecond day.

The third day, take wine a pint, water half a pint, Myrrh two drams, Cinamon two drams and a half, Allum two drams and a half; of the ſtones of Grapes two drams, the rind of Granates one dram, flowers of red Roſes, one little handful and a half; make of this a decoction to foment the womb untill the ninth day twice a day.

Take oyl of St. Johns-wort one ounce and a half, *Sperma Cœti* three drams, with a litle wax; make of this an oyntment to uſe at the beginning, with the aforeſaid Fomentation to the lips of the *Pudenda*.

When you have taken away the ſheeps-skin, as is before ſaid, you may not only do as is there ſet down, but alſo uſe this following method.

Firſt, take *Sperma Cœti* two ounces, oyl of ſweet Almonds, Camomil, and St. Johns-wort, of each an ounce and a half, Goats ſuet one ounce, oyl of Myrtles half an ounce, Saffron half a ſcruple, with this oyntment being lukewarm, let the belly be well anointed once every day, then lay over the whole belly this following Cerecloth.

Take

Take of new wax four ounces, *Sperma Cæti* one ounce and a half, Turpentine waſht in Roſe-water two ounces and a half, oyl of Almonds and Hypericon, or St. Johns-wort, of each one ounce, Saffron half a ſcruple. Let them melt and boyl together; when all the ingredients are well mixed, take them from the fire, and put into it the Hempen cloth, and when it is cool, make it ſmooth, and apply it; let it be bound on with ſwathes, and do this for eight or nine dayes together.

The Woman being thus duly and rightly purged, and being free from any fever, or other bad ſymptoms, ſhe may make uſe of theſe following Baths.

She ſhall go into the Bath three mornings together, the firſt being luke-warm, ſtaying therein but a very little. The ſecond a little hotter, with ſomething longer continuance therein. But in the third let her ſtay as long as ſhe can.

The Bath in Summer.

TAke a very clean Tub, wherein wine hath for ſome time been; put therein a quantity of the beſt Wine, and fill it with River-water, and the ſecond day after you have filled it, put therein Marjoram, Mugwort, Agrimony, Penny-royal, of each two handfuls, then let them boyl, and as they boyl, now and then quench a hot piece of iron therein, then add flowers of red Roſes, two ounces and a half, Camomile, Dill, and Melilot, of each one ounce and a half, ſtrein them all, and ſo make the firſt Bath, out of

of which let her come out as ſoon as ſhe feels any pain.

When ſhe comes out, let her take as follows.

Of the rind of *Pome-citron*, and Conſerve of Bugloſs, of each two ounces, let her take this going into her bed; then let her ſweat, and the ſweat being wiped off, let her eat ſome good and wholeſome meat.

Take the water of the firſt bath, and add thereto Bean-meal, and Oat-meal, of each two pound and a half, meal of Tares one pound and a half, of Lupines one pound, Roach-allum, and Salt, of each ℥ iv. Cloves and Nutmegs, of each one dram: let them be aromatized with Benjamin and Storax, then put them all together in a bag, and let them boyl in the foreſaid water.

When ſhe comes forth, let her take the foreſaid *Bolus*.

The third part.

FIll the Tub emptied of the Wine with River water, then add thereto a quantity of white-wine; then take of Roſemary, Mint, Marjoram, Mugwort, Savin, Ground Ivy, of each two handfulls, Scarlet grains, four ounces, flowers of Roſemary, Camomil, Mint, of each two ounces; Bean-meal, Oat-meal, of each one handfull and a half, meal of Lupines and Tares, of each one pound; Cloves, Nutmegs, and Cinamon, of each half an ounce; bruiſe all theſe things together, and let them boyl in a little Sack, adding thereto a pint and a half of *Aqua vitæ*, and let burning Iron be often melted therein. This is the third

third Bath, wherein ſhe is to ſtay as long as ſhe can.

When ſhe comes forth, let her take the ſame *Bolus*, as before.

After ſhe hath bathed, let her foment for one or two dayes the lower parts of her Belly.

TAke of red Roſes two handfuls and a half, *Schoenanth* half a handfull, Myrtle-berries two drams and a half, Allum one dram and a half, Maſtick three drams; let them be bruiſed, and then boyl together in ſower red wine: add alſo two drams of Nutmegs; with this being taken lukewarm, let fomentation be made for eight dayes together.

The fomentation ended, let her receive this following Fume, in a Chair with a hole in it.

Take *Lignum aloes* raw, half an ounce, Nutmegs, and Cypreſs-nuts, of each two drams and a half; yellow Amber one dram and a half, make all theſe into powder, and let her ſit over the Fume.

A Fomentation for the Womb the ſecond day after the Bath.

TAke *Galbanum* and Cypreſs-nuts, of each half an ounce, rind of Granates two ounces, red Roſes dryed, one ounce, Marjoram a handfull, *Schoenanth*, one handfull; Allum a dram and a half, Thyme half a handfull; let them be boyled in ſharp wine for a Fomentation.

To

To cauſe the ſwelling of the Belly to fall.

SOme women have their bellies as much ſwelled after Delivery as it was before; when any ſuch thing happens, do as followeth.

Take half a pound of Figgs, Barley meal, and Bean-meal, of each four ounces, powder of Brick two ounces, Cypreſs nuts one ounce; let them boyl all together in Smith's water, till it come to a thickneſs, then ſpread it upon a linnen cloth, and apply it warm to the belly; re-iterate this often, and the belly will fall to its wonted ſhape. Or elſe,

Take meal of Beans, Rice, and Almonds, of each two ounces, pouder of Brick one ounce and a half, Bole-Armoniac two ounces and a half, Dragons blood one ounce and a half; of Cypreſs-nuts ten drams, Scarlet grains, three ounces, Galls half an ounce, oyl of Myrtles ſix ounces, wild Prunes, Roſewater, *ana* a pint and a half; boyl them to the thickneſs of a Pulteſs, and apply them as aforeſaid to the belly.

Pain after Delivery.

TAke heed, that when you find the Patient in pain after child-bearing, eſpecially on the right ſide, that the redneſs, or high colour of the Urine do not deceive you, whereby you may be induced to give refrigerating medicines, finding the whole body to be hot, for ſuch urine proceeds from the greatneſs of the pain and commotion in the body, and the hot lying in bed.

Therefore

Therefore if you find the Patient to be full of pain in her belly, and ſides, and likewiſe perceive a retention of humours that ſhould be voided more fluently;

Take of *Calamus Aromaticus*, one ounce and a half, *Zedoaria* half an ounce, Mace eight ſcruples, Cinamon four ſcruples; make thereof a pouder, and give her one dram at a time in pouder.

Now though there be a Fever which ſeems burning, yet refrain not at all to give this pouder; for it doth not for all that augment the Fever, but cauſes the Womb which was ſo lately and violently moved, to return to its former eſtate, and the pain of the Matrix being ceaſed, the Fever will ceaſe of it ſelf. Or elſe, take *Calamus Aromaticus* one dram, Dittany half a dram; make thereof a pouder.

Or, Take root of Dittany one dram, Seed of Hart-wort, and leaves of Rue, one ſcruple and a half, make them into pouder and give it as is before ſaid.

Againſt the ſwelling of the belly, after Delivery.

TAke *Origanum*, Night-ſhade, Maſtick, of each one ſcruple, *Sagapenum*, as much as ſuffices: make of this ſeven pills, let her take them all at once, and let her drink upon them four ounces of the water of the flowers of white Lillies.

Againſt

Againſt wrinckles in the skin after Child-bearing.

TAke oyl of ſweet-Almonds two ounces, Capons-greaſe half an ounce, liquid Storax half a dram, Muſcilage of *Tragacanth*, extracted with Roſe water, two drams, Wax as much as ſuffices, make thereof a Cere-cloath, and apply it to the belly.

Oyl of ſweet-Almonds, with the marrow of a Hart, is good alſo for this purpoſe.

This following oyntment may be uſed before a Woman lyes down.

TAke the marrow of the fore-foot of a weather in the Full of the Moon, ſet it on the fire, and let it melt in Roſe-water by degrees; you may conveniently add to this, Hens-greaſe, or oyl of Lillies.

Another.

TAke the Seam of a Goat, a Kid, and a Weather, of each three ounces; waſh them diligently in Roſe-water; adding *Sperma Cœti*, Roſe-water as much as is ſufficient, and as you beat them, and mix them together, add powder of Maſtick with the white of an egg, and ſo make an oyntment.

A

A Pomatum for the ſame.

TAke Oyl of ſweet Almonds eight ounces, *Sperma Cœti*, Capons-greaſe, Marrow of a Hart, and the bone of a Weather, four ounces; melt them all together between two diſhes, in water of Lillies, then in Roſe-water.

An oyntment for the ſame.

TAke of the Muſcilage of the Seed of Fenugreek, and Hempſeed, extracted in water of Lillies, one ounce, oyl of ſweet Almonds, and Lillies, of each half an ounce, the blood of a Hog fryed, the fat of a Capon, and a wild Duck, of each ſix dams, with a little new wax; make thereof an oyntment, and keep it in a glaſs covered with wax.

Another.

TAke white Wax four ounces, melt it; and add thereto the Marrow of fifty feet of black weathers, gathered in the full of the Moon; when they are melted, add thereto oyl of ſweet-Almonds, ſix ounces, waſh them in water of Gourds and Lillies, till it grow cold, then waſh it again in Roſe-water; if it be too thick, you may add a little oyl of Olive.

Or, you may take oyl of ſweet Almonds, and oyl of Olives of each five ounces, Clove water

four ounces, Musk three grains; a little Benjamin; mingle them, and bruise them well together, and let then digest for twenty dayes together: Then dip your cloathes or skins therein, and keep them clean wrapt up in clean linnen.

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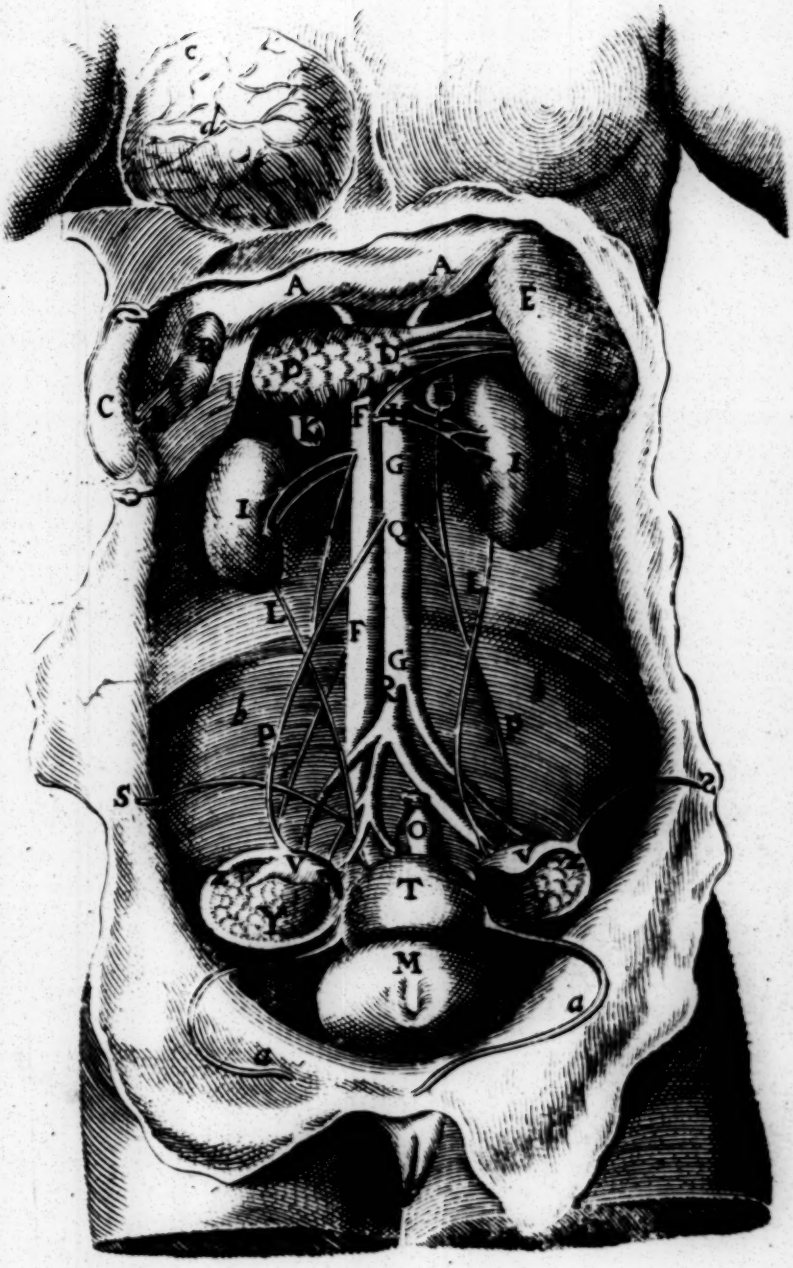
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